A Helpe vnto Deuotion.

Containing certaine Moulds or Formes of Prayer, fitted to seuerall occasions; and penned for the furtherance of those, who haue more desire then skill, to poure out their soules by petition vnto GOD.

By SAM: HIERON.

The tenth Edition.

In all things let your requests be shewed vnto God, in Prayer and supplication, with giuing of thanks. Phil. 4. Vers. 6.



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TO THE RIGHT Worshipfull, the Ladie MARY SIRODE, *of Newingham in Devon.*

MADAM, *if I should undertake a discourse of the worth and excellency of* Praier, *it would be much harder for mee to keepe measure, then to be furnished with matter. How it is commanded by* GOD, *and cõmended by the frequent practise of all the faithfull, there is no man reading the scripture can be ignorãt: & what sweetnes it brings to the Soule & cõscience, by having such a continuall entercourse & communion with the Lord, I hope your Ladiship can witnesse from your owne experience. This is all I will say on the behalfe of Praier, That as it is one of Gods titles of honour to be stiled* The hearer of Praiers, Psal. 65. 2. *so to call upon the name of the Lord, is put for the*

whole duty, and as it were the life and substance of a Christian (1 Cor. 12. 2. Tit. 2. 19.) Prayer is that which seasoneth all other seruices which wee offer vnto God, it is an argument of a mans effectuall profiting by other exercises of godlinesse, it is a thing which the Persecuters of the Saints, when they violently cause all publike acts of worshipping God to bee intermitted, cannot abridge vntill life it selfe be extinguished. Much talking there is of praier in the world: but if, setting aside mens lip-deuotion, inquirie be made into them, what apprehension they haue of their owne wants, what conceit of the Maiestie and presence of God, what knowledge and vnderstanding of his promises, what care (when they come to pray) to watch ouer their owne straggling thoughts, and to tie their hearts to that businesse of deuotion, we shall finde such an vniuersall scarcity of these things, that it may be safely affirmed, that albeit there bee many kneelers, and speakers, and repeaters of words, yet there are few true petitioners vnto God. Now, among those

few

few which make conſcience to performe this dutie as they ought, I haue obſerued a great defect: namely, that for want of exerciſed wits, of knowledge in the Scriptures, and eſpecially of experience in the power of godlineſſe, and of a liuely ſenſe and diſtinct conceiuing of their owne perſonall neceſſities, they are not able to be their owne meſſengers, nor to doe their owne errand in preſenting the ſacrifice of Praier before the Lord. They would praywith their families, but they know not how: they haue a willingneſſe vpon other occaſions to become ſuters vnto God; but they cannot deuiſe which way to begin. To helpe theſe, I haue lately taken a little paines: not with an intent to binde their deuotions to my wordes (for who am I that I ſhould take vpon mee to limit the motions of another mans heart to a forme of my deuiſing?) neyther yet to cheriſh any in this their inſufficiency to deliuer their owne apprehenſions and particular caſes vnto God: but that by ſeeing the order and courſe of Prayer, and by acquainting themſelues with wordes and

formes of speech agreeing to the nature of such an exercise, they may at last, like little children, who by creeping, and by the leading of others, learne to goe, be able to performe this holy duty with contentment to themselues, and with comfort also to others vpon occasion.

Hauing ended this little labour, I emboldened my selfe to offer it to your Ladiship: not so much for your own need (who, I hope, are able with Hannah, *out of the abundance of inward feeling, to poure out your Soule before the Lord.* 1. Sam. 1. 15, 16.*) but as a pledge of my loue, and as a witnesse of my thankefulnesse vnto God for his graces in you. And so leauing this Manuell with you, as a memoriall of that respect which your Ladiship may many waies challenge from me, I pray God in Christ to keep you by his mighty power, through faith, vnto saluation,*

Modbury, the tenth of
October 1608.

Your Ladiships in all
Christian dutie,

SAM: HIERON.



To the Christian *Reader.*

I Am not ignorant (good Reader) that set formes of Prayer are very distastful vnto many: They are adiudged to bee a kinde of confining and limiting of Gods spirit. And some which doe allow them a lawfull vse in the Congregation, doe

yet not ſo well approue them for priuate purpoſes. For mine owne part, as I fauour neither their fondnes, who ſcarce account it praying, vnleſſe it bee by a booke, nor their careleſnes, who labour not to attain to an abilitie of commending their perſonall occaſions (euen in words of their own conceiuing) vnto God: ſo I could neuer ſee good reaſon, why platformes of direction for thoſe who are yet but beginners in this ſpirituall exerciſe of Prayer, ſhould be thought any way inconuenient or needleſſe amongſt Chriſtians. There is a great deale more Art in the cariage of a ſute to be put vp vnto God (eſpecially when a man is to be the mouth of others as in a family, or in viſiting the ſicke, or the like occaſion) then euery one, though perhaps he haue ſome good feeling and vnderſtanding in Religion, can at the firſt attaine vnto. Neither is it (as is pretended) any ſtraightning or bounding of Gods Spirit, but a meanes rather of quickning

ning and ſtirring vp of the ſpirit of him that prayeth, when he ſhall ſee the neceſſity of bemoning ſome corruptions, or of craning ſome graces, or of giuing thankes for ſome bleſſings receiued, which himſelfe did not ſo much as thinke vpon before. Beſides that he may, according as his ſpirituall feeling ſhal increaſe, enlarge any particular requeſt, if it be not ſo full to his preſent caſe; or inſert his owne more perſonall concernements, which he, who went about onely to giue him ſome generall directions, was not able to coniecture.

And touching that which I doe heere offer to the world, I profeſſe ſincerely, that in my firſt vndertaking it, I had no meaning to take vpon me to ſet downe lawes for other mens deuotions, or to preſcribe any man in his particular occaſions of going to the Lord, to ſpeake ſo or ſo, and no otherwiſe, as though I would reduce all ſupplications to be put vp into the high Court of Hea-

uen, vnto a proportion, and scantling of my conceiuing: Hee shall wrong me very much, whosoeuer shall so imagine. Onely this was it I intended and thought: I saw the ignorance of that place, where I liued. I had often and earnestly commended Praier. I had many times with the best reasons I could, perswaded the vse of it in priuate families. I perceiued withall in some, a better inclination to it, then power to performe it. Hereupon, I thought with my selfe, that as familiar Catechismes, and plaine Treatises haue their vse, being ioyned to the publike ministrie, to bring those, which are yet but babes in Christ (1 Cor. 3. 1.) vnto knowledge; so also some helpe in this kinde might be good to beget feeling, and to bee a guide to those which haue as yet but stammering and lisping tongues vntill they shall bee able, hauing tongues as fined siluer (Prou. 10. 20) plainely and distinctly to speake the language of *Canaan* (Esay 19. 18.)

For

For this cause I gaue my booke no greater title then *A helpe vnto Deuotion*, because I would not be mistaken, or thought to intend any thing else, but onely to further their religious purpose, who would faine learne to pray orderly and effectually vnto God. And in this course I am sure, that I am not without examples. Worthy Diuines haue in these latter times bestowed their paines this way: Master *Iohn Bradford*, Mr *Edward Dearing*, M *H. Smith* M. *R. Rogers* (page 421. of his 7 treatises) Master *Brinsley* (in the second part of *The true Watch*) and others whom I need not name.

I might mention others of other Countries, as Master *Caluin* (in the end of his Catechisme) &c. But the warrant of the Scripture is aboue all. I will say nothing of those formes which wee finde appointed for the publique vse in the Temple: that which I endeauour to iustifie, is the lawfulnesse of formes for priuate helpe.

I might

To the Reader.

I might tell thee of the words of Praier, which the Prophet bade the people to take vpon them, and to say vnto the Lord, (Hos. 14. 3.) of the forme which *Habackuk* was wont to vse for the ignorances of the people (Chap. 3. 1) of the many Psalmes which are stiled Psalmes of instruction, not onely because the matter was of vse to instruct Christians, but also because the very mould it self might remain as a help in Praier for those, who should at any time fall into the like occasion, which the Enditer of the particular Psalms was exercised with. These & other things might I insist vpon: But I find a title giuen to one Psalme, which shall be vnto me in stead of many prooles. Psal. 102. It is this: A Prayer of the afflicted when he shal be in distresse, and poure forth his meditation before the Lord. Which Psalm, though ayming perhaps at some more speciall affliction in which the seruants of God then were, yet in as much as it is reported in the title to bee for the

ge-

generall vse of an afflicted person (as indeed it is excellent for such an occasion) it seemes to me abundantly to satisfie al those who shal doubt of the conueniencie of such set directions.

Thus hauing acquainted thee with my whole intent, and laboured (lest thou shouldest be soreſtalled by any miſ-opinion) to shew warrant for my doing, I commend my endeauours to thee, and thee to the Lord (praying him to furnish thee with the spirit of supplication (Zec. 12 10.) that thy maiest be so full of holy matter (Iob 32.18.) and so abounding with gracious speech (Colos. 4.6.) that thine ability to vtter thine owne feeling vnto God, may bring much sweetenesse to thy Soule, and no lesse comfort to others, if thou be at any time occasioned to speak in the name of others to his Maiesty: Adding this withall, that if thou aime not at this grace, but content thy selfe still to speake no other words but such as are put into thy mouth, thou wrongest thy

selfe

ſelfe greatly, and all thoſe who haue laboured to bring thee vnto more perfection. Farewell.

Thine in the Lord.

SAM: HIERON.

A ſhort aduertiſement touching preparation before Prayer.

In which is ſhewed { 1. *The neceſſity of it.* 2. *The manner of it.*

THe neceſſity of preparation may appeare many waies.

1 *By our Sauiours platforme*, in which the Petitions are not ſet downe abruptly, but a ſolemne preface is prefixed, like a faire porch to a beautifull houſe: to teach vs to frame our affections, and ſet them in due order, before we draw neere to ſpeake vnto the Lord.

2 *By expreſſe commandement.* Be not raſh with thy mouth, not let thine heart bee haſty to vtter a thing before God, Eccleſ. 5.1. It is a dange-

rous.

rous thing to babble out vndigested and vnaduised words in his eares.

3 *By example.* O God (saith *Dauid*) my heart is prepared, so is my tongue, &c. Psalme 108. 1. It was the difference betwixt him and Hypocrites, that he washed his hands in innocency, before he would compasse the Alter. Psal. 26 6.

4. *By due proportion from outward things.* If a man goe before a Prince, or man of authoritie hee will thinke vpon his cariage, he will set his tale in order, and meditate what to say: how much more then should wee prepare when wee come to speake to God, who is higher then the Kings of the earth?

2 *The maner of preparation stands in* { *Praying.* *Meditating.*

1 *Praying.* Maruaile not that I make Praying a preparatiue to praier. A little eating prepareth a weake stomack, and setteth an edge

vpon

vpon the appetite to eate more, so in Prayer: Therefore *Dauid* before Praier, praied. Let my praier be directed in thy sight as incense &c. Set a watch, O Lord, before my mouth, and keepe the doore of my lips, Psal. 141. 2.

3 A lifting vp of the soule to heauen, with a desire of direction, is a good preparatiue.

2 *Meditating*, vpon three things: 1. Gods Maiesty: 2. Gods promises: 3. Our owne vilenesse. The reason is this: There are 3, things chiefely requisite in prayer, which are helped by this threefold meditation: 1. Humility and lowlinesse of spirit, begotten by the due consideration of Gods Maiesty. 2 Confidence and assurance to bee heard, bred by the knowledge of Gods promises. 3. Feruencie of affection, springing from the apprehension of our owne vilenesse.

That the Maiestie of God must be thought vpon, is proued, Eccles. 5 He that speakes to God is bidden to remem-

remember that God is in heauen.

That the promises must be mused vpon, appeares, 2 Sam. 7.27. Thou hast reuealed vnto thy seruant, &c. Therefore hath thy seruant beene bold to pray, &c. Genesis 32. 11. 12. I pray thee deliuer mee, &c. for thou saidst, I will surely doe thee good. What courage can we haue to goe to the throne of grace without the warrant of promise?

That our owne vilenesse must bee remembred, it is euident, Gen 32. 10. I am lesse then the least of thy mercies. Ezra 9. 6. O my God, I am ashamed and confounded to lift vp mine eies, &c, for our iniquities are increased, &c.

Thus then prepare thy selfe to pray: Exercise thy thoughts before hand vpon these three things. 1 what a presence full of Maiestie thou must come into: 2. what sweete promises hee hath made to encourage thee: 3. what neede thou hast to flie to his mercy. This will furnish thee with humilitie tempered with cheerefulnesse,

neſſe, and both whetted on, & quickned by the feeling of thy owne neceſſitie.

To help thy meditations of Gods maieſty, remember Pſalm. 104.1. O Lord my God, thou art exceeding great, thou art clothed with glorie and honour, &c. 1. Tim 6,16. who only hath immortality, and dwelleth in the light that none can attaine vnto, &c. and ſuch like places.

To ſupply thee with words of promiſe: conſider Pſalme 50.15. Call vpon mee, &c. ſo will I deliuer thee, &c. Iſa 65.24. yea before they call I will anſwere, and while they ſpeake I will heare, Ioh.14.13. Whatſoeuer you aske in my name, that will I do: and many ſuch teſtimonies.

To bring thee to ſee thine owne vileneſſe, ponder Iob 15. 16 Man drinkes iniquity like water. chap.25. 4. He cannot be cleane that is borne of a woman, Pſal.51.5. I was borne in iniquity, &c. Rom. 7. 18. I know that in my fleſh dwelleth no good thing.

Ga-

An Aduertisement.

Gather account of thy particular sinnes as Iob did, Chap 9. 3. View thy selfe often in the glasse of the Law.

A PRAIER TO be prepared and enabled to pray.

O Almighty and eternall God, the alone giuer & bestower of all good, without whose speciall enabling, no man hath power to perform any spirituall dutie as he ought: I beseech thee be pleased to prepare my heart, and to quicken my affections, to this holy seruice of calling vpon thy name: Make mee to remember both who

who thou art, into whose pre-
ſence I am come, and with
whom I haue to doe, euen a
God exceeding great, cloathed
with glory and honour: and
what I my ſelfe am, euen duſt
and aſhes, and a moſt vile and
vnworthy ſinner. By this, I
pray thee to ſtrike an awfull re-
uerence in my ſoule, that I
may watch ouer my thoughts,
and take good heede to my be-
haviour here before thee, leaſt
my preſumption and want of
due reſpect vnto thy Maieſtie,
ſhould turne my prayers into
ſin. Giue mee a liuely ſenſe of
mine owne perſonall wants,
and a diſtinct vnderſtanding
both of thoſe good things which
I haue receiued from thee,
and of thoſe rich mercies
which

which in thy word thou hast promised to bestow: that so I may be furnished with matter, both for request and for thankfulnesse, and may become able by degrees out of mine owne feeling, to poure out my soule abundantly before thee. Alwaies let thy spirit of supplication be with mee to assist me, to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Endue me with faith in thy promises, that I may come boldly to thy throne of grace, & may learne both to trust vnto, & to wait for thy saluation: not daring to limit thy Maiestie, or to prescribe vnto thee, how or when to supply me.

Let this exercise of praying

be

be a delight vnto me, make me constant in the vse of it, knowing what speedy accesse the prai ers of faith haue into thy presence, and what a priuiledge it is for a mortall man, to haue free libertie of vnfoulding his wants, and laying open his desires and griefes before the immortall God: Euer (O Lord) let the end of my praying be thy glory, and let me make conscience to be still as plentifull in thanksgiuing, for mercies receiued, as I shall be earnest in suing for those good things I stand in need of. Graunt mee these graces, for my onely Sauiour and Mediators sake Iesus Christ, Amen.

A

A Morning prayer for priuate Families.

MOst gracious God and louing Father, in all humility of soule, and vnfained acknowledgement of our bounden dutie, we present our selues heere before thy throne of maiestie, and glory, desiring in some measure to shew our thankfulnes for the multitude of thy mercies heaped vpon vs thy most vnworthy seruants. By thée at the first we were fearefully and wonderfullie made, thou coueredst vs in our mothers wombes, thou gauest vs the shape of men and women, when it was free for thée to haue equalled vs vnto thy basest creatures: since it

hath pleased thée to preserue vs, to watch ouer vs, and to guarde vs by thy prouidence to open thy hand, and to replenish vs with good things, to giue vs foode and raiment, health, liberty, and peace. O Lord thy compassions faile not, but they are renued euery morning: euen in this night past wee haue receiued an apparant euidence of thy loue. For whereas, for the sinnes committed, the day before, thou mightest euen in the dead of sléepe haue taken our soules from vs, and so suddenly haue brought vs to our account, it hath béene thy pleasure yet to spare vs: and not onely so, but to refresh vs with quiet rest, and to bring vs in safety to the be-

beginning of this day. Grant (O Lord) we pray thée, that the ordinary vse of these thy kindnesses, may not make vs the lesse to estéeme them: but so affect our hearts with the apprehension of them, that wée may learne to admire thy mercie, which dealest so graciously with such vnthankfull persons as we haue alwaies béene, and may euen binde our selues to striue to shew al obedience and dutie to thée, which dost so enlarge thy gwdnes vnto vs.

But chiefly, O Lord, raise vp (we beseech thée) our hearts and our affections from these outward fauors (the least of which notwithstanding is greater then the best of our deseruings) and draw vs to the

serious consideration of those blessings, which doe more directly concerne a better life.

Make vs thankefully mindfull of the grace of Election, by which thou freely chosest vs in Christ to be vessels of mercie, before we were: of thy sending thy Sonne out of thine owne bosome, being in thine owne forme, to take on him the form of a seruant, and to become obedient vnto the death, euen the death of the Crosse for our sakes: of thy calling vs out of the kingdome of darknesse by the power of the Gospell preached: of thy shining into our hearts by the enlightening of thy Spirit: of quickning vs when we were dead in trespasses and sinnes: of thy begetting

ting vs againe vnto a liuely hope: of the first fruites of the spirit, and of that earnest of our inheritance which thou hast giuen vs: of the daily free vse and liberty of thy word, whereby that great mystery of godlines, yea euen thy whole counsell is cleerly reuealed vnto vs.

O Lord teach vs to consider what miserable Creatures wee were in our selues, and what a fearefull case we had yet bin in, if thou hadst left vs to our selues: that so the view of these vnspeakable and vndeserued fauours, may euen rauish our spirits, and so possesse our hearts, that wee may constantly resolue, henceforth to giue vp our selues as a liuing sacrifice, holy and acceptable

vnto thée, and to deuote all our powers both of soule and body, to the glory and honour of thy name.

And (Lord) enable vs hérevnto we pray thée: for wée are not sufficient of our selues to thinke any thing, as of our selues, wée are naturally reprobate to euery good worke. Open therefore the eies of our minde, that wee may sée what is good, & what thou requirest of vs: teach vs to make thy Word our delight and counsellor, that by it wée may be informed in thy paths: put thy spirit within vs, and cause vs to walke in thy statutes: let our eares continually heare a word behinde vs, saying, This is the way: Giue vs hearts

hearts of flesh, yalding, and pliable affections: subdue the crookednes of our nature, and bring it vnder the obedience of Christ.

And when thou hast entered vs into a good course, vphold vs therein, by thy all-sufficient grace stablish vs in euery word and good worke, fill vs with the fruits of righteousnes, let vs not be idle nor vnfruitfull in our profession: but graunt that wee may bee euen rich in good workes, and so may adorn the doctrine of thee our Sauior in all things, making the aduersaries of thy trueth ashamed, when they shall haue nothing concerning vs to speake euil of. And shield vs (O Lord) wee earnestly intreat thee, a

gainſt the malice and rage and furie of the Deuill: giue vs wiſedome to diſcerne his policies, and courage to reſiſt euen his moſt fiery aſſaults: make vs wiſe againſt the beguiling inticements of this ſinnefull worlde: let vs not be carried away with the ſtreame of theſe corrupt times: harden our faces againſt the reproaches and enmities of euill men: ſuffer vs not to bee wearied nor to faint in our minds for any tribulations: ſanctifie vnto vs euery affliction, that it may be a meanes to purge out our corruptions. Draw our mindes from the loue of this preſent worlde, teach vs to vſe it as if we vſed it not, grant that wee may euer remember that wee

haue here no continuing City: that so wée may séeke for that Kingdome that cannot bée shaken, but is eternall in the heauens: Cause vs to depend vpon thy prouidence, and to cast our care and burden vpon thée, assuring our selues that thou which hast giuen vs Christ, canst not but with him giue vs all things also.

And (Lord) if at any time we fall by occasion into a fault (as who are we that we should presume?) put vnder thine hand wee beséech thée, deliuer vs out of the mire, that wée sinke not, let not sin swallow vs vp, let it not grow strong vpon vs, lest we perish.

Enable vs vnto diligence, and faithfulnes in our seuerall

callings, teach vs to lift vp our hearts to thée for a blessing vpon our endeauours, and to remember that we are alwaies in thy presence: that so we may study to walke with thée, and to approue our very thoughts vnto thée. Giue vs a sober vse of thy Creatures: make vs ready to reach out our hands vnto the wants of others, beget in vs a godly iealousie ouer our selues, that we may walke circumspectly, taking héede to our selues in our eatings, in our apparell, in our companie, in our recreations, often considering our waies, and labouring quickly after euery error, to turne our féete into thy testimonies.

And (Lord) cause vs to be earnestly

earnestly mindfull of the estate of thy whole Church: bless all kingdomes, and States professing thy truth, bee gracious especially to this our Kingdome, forgiue the crying sins of the times, continue thy Gospell, disappoint the hope and expectation of all Papists, let them perish as many as haue euill will at Sion, discouer Antichrist more and more, enlarge the territories of thy Church, stablish thy kingdome of grace, hasten the kingdome of glory.

Heape thy blessings vpon our gracious King, make him a further instrument of much good vnto thy chosen, bless his Queene, prosper the worke of thine owne hands begunne in the

the young Prince, shew mercie to the rest of the royall progenie. Be gracious to the Councell, to the Court, the Nobles, the Gentry of the Realme, grant that they may all aime at the honouring of thee, by whom they haue receiued honor amongst men: Be with the Magistracie and Ministerie of the Realme. make thy word to grow by the labours of those whom thou hast appointed to the seruice of thy Church: Containe the subiects in their due obedience to authority, bring to nought all tumultuous & rebellious practises: comfort all thine afflicted seruants, refresh them with a sweet feeling of thy fauour.

Giue vs compassionate hearts

hearts, and a fellow feeling of others miseries, prepare vs vnto the day of triall: and keep vs by thy mightie power, through faith, vnto saluation. Grant vs these good things for Christs sake: in whose name, we commend our selues, and our suites vnto thee, saying as he hath taught vs.

Our Father, &c.

An Euening Prayer for priuate Families.

O Lord our God most mercifull and gracious in Iesus Christ, among other thy mercies, with which thou dost euen follow vs thy most vnthankefull seruants, wee acknowledge this to be none of the

the least, that wée haue this comfortable fréedome of comming into thy presence, there to poure out our soules before thée, and to lay open our necessities vnto thée. Wee pray thée teach vs to value this priuiledge according to the true worth thereof: that we may come together to the performance of this duetie with glad hearts and chéerfull spirits, reioycing in it that wée haue opportunitie giuen vs to testifie some part of that great dutie, which in many respects wee owe vnto thy Maiestie.

And now (Lord) béeing come before thée, we cannot but confesse the vilenesse of our estate: we were conceiued in sinne, and in sinne we haue

continued

continued all our daies, wee haue euen drunke iniquity like water, we haue drawne it after vs, and tied it vnto vs as with cartropes, wickednesse hath beene sweet in our mouth, wee haue fauoured it and would not forsake it: we haue euen made a mocke of sin, and it hath beene a pastime to vs to doe wickedly.

Thou hast often called vs, but we haue still refused: thou hast againe and againe stretched out thine hand, but we haue not regarded: thou hast sought to reclaime vs, but wee haue hardned our neckes as it were iron sinewes, and haue hated to be reformed. Thou hast waited to haue mercy vpon vs, thy spirit hath striuen with vs.

vs, thy very bowels haue bëene troubled for vs: and how graciously hast thou called vpon vs by thy Word-saying, Returne ye sonnes of Adam: why will ye die? Come vnto me, and ye shall finde rest for your soules. Yet we notwithstanding haue despised thy patience, we haue abused thy goodnesse, we haue turned thy graces into wantonnesse, and haue giuen thee cause to heape vpon vs al those feareſull plagues, and punishments which in the extremitie of thy law are belonging to the wicked.

When wee loke into our hearts, wée sée nothing but a confused heape of grosse corruptions, vanitie, ignorance, frowardnesse, vnteachablenes, dulnesse,

dulnes, vnwillingnes, and vnaptnes vnto good, proneneſſe & readines to any manner of euill, ſecure, irreligious, profane vncleane, enuious, couetous and greedy thoughts, peruerſe and diſordered affections, all theſe (as it were) marching together to rebell againſt thee, and leading vs captiue vnto ſin. The very wiſedome of our fleſh is death, and the ſpirits of our minds are defiled: when we looke forth into our liues, we behold ſins more in number then the haires of our head: when we take view of our ſelues in the glaſſe of thy Law, we can ſée in our bodies and ſoules, in our outward and inward man, nothing but vglines and deformity.

mitie. Yea the sinnes of this one day are sufficient to bring downe vpon vs the eternall weight of thy displeasure.

How negligent haue we bin in our callings? how haue we yéelded to our owne vnbridled lusts in the vse of thy creatures? how haue we cherished in our selues worldly, carnall, and voluptuous thoughts? how many blessings haue wée vnthankfully enioyed, neuer thinking vpon thée which didst bestow them? how haue we mispent this precious time which thou vouchsafest vs? how many good opportunities haue wée let slippe, by which wee might haue edified our selues, & done good to others? how negligent haue wee kept

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our hearts: by meanes wher-
of, Sathan hath got great
vantage against vs: how slen-
derly haue wée bewailed the
iniquities of the times: how
weakely haue we striuen against
our owne corruptions:

O Lord, if thou shouldest
straightly marke our iniqui-
ties, O Lord how shall wée
stand, where shal we appeare:
what shall become of vs: what
answere shall wee be able to
make thée to one of a thousand:

And yet (most gracious God)
which is worst of all, custome
in euill, hath bredde such a
hardnesse in vs, and hath
brought such a crust vpon our
consciences, that wee cannot
be perswaded that thy wrath
is so terrible, or our sinne so
grieuous.

grieuous, or our estate so wofull, as indeed it is. Hence it commeth that we do not stand in such awe of thy Maiestie, as we should, we do not so tremble at thy iustice, nor esteeme thy promises and mercies, as we ought to doe: wee beseech thee therefore to take the stony hearts out of our bodies, and to put new spirits into our bowels, that wee may with feeling, and with a liuely and sensible apprehension, confesse our selues to be, as wee are poore and wretched, and miserable, and blinde, & naked, such as in whom there is no goodnes, such as to whom there is nothing due but shame and confusion of face for euer. And heere (Lord) according to that measure

measure of spirituall feeling, which by thy grace wee haue attained to, wee doe vtterly renounce our selues, wee doe wholly disclaime all hope of help by our selues, we account all that is in vs but as dosse and dung, and do most earnestly entreat thee to looke vpon vs in thy sonne Iesus Christ: accepting his death and his passion, as a sufficient, absolute and compleate discharge for all our sinnes whatsoeuer. O Lord let the chastisement of our peace be vpon him, and let vs be healed with his stripes: we haue no other name vnder heauen by whom we can be saued: and we know that thou hast sealed him, and sent him into the world, to saue thy people

ple from their sinnes: wee beseech thee therefore for his sake to be at peace with vs, put away our transgressions like a cloud, and our sins as a mist, forgiue our iniquities, and remember our offences no more. And withall seale vp to our soules and consciences the feeling of this thy loue by the gracious testimony of thy spirit, that we may know that there is peace in heauen for vs, and that Christ is made of thee vnto vs, Wisedome, Righteousnes, Sanctification, and Redemption, and that nothing shall euer bee able to separate vs from thy loue in him. We doe begge this at thy hands, so much the rather, because wee see the vanitie of all things in this

this world: all things in it are subiect to vncertaintie, they are all lighter then vanitie it selfe: But thy loue in Christ, is firme and perpetuall. For with thée there is no shadow of change, thy calling and gifts are without repentance: and therefore wee pray thee settle vs in the assured perswasion of thy loue, to the end that wee may haue some comfortable vnderstanding, that whatsoeuer do befall vs heere, howsoeuer wee be tried, yet after all, we shall lay downe our heads in thy peace, and be made partakers of thy glorie. In the meane space, so long as thou shalt be pleased to respite the daies of our pilgrimage vpon this earth, wee pray thee doe not

not leaue vs to our selues; neither forsake vs: but giue vs, as pledges of thy loue, those spiritual blessings in heauenly things wherewith thou art wont to furnish thy chosen: that so wee may make our conuersation such as becommeth the Gospell, we may neuer discredit our profession, or be a scandall and offence vnto others, but rather by our holy cariage may prouoke and win others vnto thee. Helpe vs to this end, wee beseech thee, against our manifold infirmities, against those euills to which our natures doe most encline: enable vs to shake off the sin that hangeth so fast on, strengthen vs to euery good and holy dutie, make vs perfect in

good

good workes, sanctifie vs throughout, & keepe our whole spirits, soules, and bodies blameleſſe vnto the comming of Ieſus Chriſt.

Make vs thankefull (as becommeth vs) for thy many fauours, for that continuall preſeruation which thou affordeſt vs, for the comforts of this day both to our ſoules and bodies, for thy enlarging our time and opportunity to repent: grant we pray thée, that our thankfulnes may not ſtand onely in outward ſhewes, but that wée may be thankefull indéed and in truth, labouring to be dutifull vnto thée, which art ſo mercifull vnto vs.

And inaſmuch as, O Lord, wée doe profeſſe to beléeue the

Communion of Saints, and that it becommeth vs to bee mindfull of others in our prai-ers besides our selues, we are suters to thee in the behalfe of all thy people, sparced ouer the face of the earth: thou (O Lord) art priuie to their seue-rall wants: thou art onely a-ble to make a gracious supply: wee beseech thee for them as for our owne soules. More par-ticularly, wee poure out our soules before thee, for those Churches which amongst vs thou hast planted and vnited vnder one gouernment. Our sinnes (O Lord) chiefely our contempt of thy glorious Go-spell, doe deserue a curse, euen that thou shouldest remoue our candlestick, and cleane put

out the light of thy holy word, and withall make vs a by-word to the world by some extraordinary iudgement: But, wee pray thee in Christ vouchsafe to reuerse those plagues which wee haue deserued, continue those fauours which wee haue hitherto enioied, continue and enlarge the freedome of thy word, stablish the truth of Religion amongst vs by a perpetuall decree, both for vs, and for our posterity after vs. To this end blesse all good meanes: aboue others, our Soueraigne and King, enable him euery day more and more to the discharge of that great dutie wherewith thou hast entrusted him: lengthen his daies, prosper his raigne, defeat his e-

nennies: giue him and vs comfort in his Quæne, and ioy in his posteritie: Encrease wisedome in his Counsell, faithfulnesse in his seruants, loyaltie and true heartednesse in his subiects. Stir vp Magistrates and men in authoritie, to seeke the aduancement of thy glory, and the wealth of thy people. Make thy Ministers able and willing to publish the secret of the Gospell, water their endeauours with the dealwe of heauen, that daily such as belong vnto life eternall may be added to the Church. And seeing thou art pleased to exercise diuers of thy seruants with the crosse, some with sicknes of body, some with perplexitie of spirit, some with losse of goods,

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some with restraint of liberty, some in one kinde, some in another, wee pray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their triall, and put an end to their grieuances when thou shalt see it fit.

And (O Lord make vs ready for affliction: teach vs to remember, that wee must through many tribulations enter into thy blessed kingdome: In our health, make vs mindfull of sickness, of death & of our last account: that these things may not come vpon as as a snare, but that we may be prepared alwaies in some good

measure, to submit our selues vnto thy most wise and holy appointments.

And now O Lord our God, wee pray thee, to beare with the weakenesse and coldnesse of our prayers. Take vs this night into thy blessed tuition: wee know that thou doest neither slumber nor sleepe, keepe vs from euill, keepe vs from the malice of Sathan, from securitie and carelesnesse, from dulnes and drowsinesse of spirit, that if it shall be thy pleasure to let vs liue vntill the morning, wee may become so much the fitter to serue thee in our seuerall callings, so as may bee most for the glory of thy great name, through Iesus Christ: in whose Name wee com-

commend our selues and our vnworthy praiers vnto thée, saying as hée hath directed vs in the Gospell, Our Father, &c.

A Morning praier for a priuate person.

O Almighty Father, the Father of our Lord Iesus Christ, and in him my Father also, how vnworthy and wretched a creature were I, if receiuing so many blessings from thée, I should not stirre vp my selfe to returne some thankfulnesse vnto thée for the same? It is euen thou (O Lord) which from my first béeing vntill now, hast couered mée vnder thy winges, and vnder thy feathers I haue béene

ſure. My bodie and ſoule, my health, my ſtrength, my maintenance, whence haue I theſe things but from thée? The ſafety of this night, the quiet reſt, wherewith I haue béene refreſhed, to whom can I aſcribe it but onely vnto thée? That I haue liued hitherto, that I haue not béene ſwallowed vp with ſome ſuddaine iudgement, that Sathan hath not had his will vpon me, that I am deliuered from the power of darknes, and tranſlated into the kingdome of thy deare ſon, that I haue daily acceſſe into thy glorious preſence: whence are all theſe, but from the freedome of thy grace? If thou hadſt giuen mee my deſert I ſhould haue periſhed long ago:

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it is from thy mercy alone that I am not consumed.

O Lord make mee ashamed of my vnthankfulnes, wound my heart with the consideration of my owne dulnes, whom so many kindnesses haue not wrought vnto more obedience. And vouchsafe, I pray thee, notwithstanding the smalenes of my deseruing, yet to looke graciously vpon this my morning sacrifice of praise which I do here tender vnto thy Maiesty: let not I beseech thee the scantnesse and barrennesse of my seruice, make thee to turne away thine eyes, and to haue no regard vnto mine offering: But as thou art wont to spare thy seruants, euen as a man spareth his owne son that ser-

ueth him, and in them to accept the will for the full performance, so bee pleased to looke vpon mee in Iesus Christ, and for his sake to remit my former vngratefulnesse, and to strengthen me by thy grace for the time to come, in some good measure to reforme the same. And to the end (O God) that I may manifest the truth of my desire to be thankfull, I beseech thee to beget in mee a holy care both this day and for euer, to walke worthy of that calling wherunto I am called, to study to please thee with reuerence and with feare, and by a blamelesse, pure, and vnrebukeable conuersation, to shine as a light amongst men. I cannot I confesse doe this of

my selfe, I haue in mee the same corruption of nature which the most wicked hath: I intreat thee therefore to worke in me that which is pleasant in thy sight: Giue mee a cleane heart and a right spirit: Make mee to vnderstand aright the way of thy precepts, direct me in the path of thy commaundements, knit my soule vnto thee, and make it to cleaue vnto thy testimonies: stay mee and stablish mee, that my foote steppes may not slide. Crucifie my flesh with the affections and lusts: mortifie my members, which are on earth: suppresse and subdue the law in my members, which leads me captiue vnto the law of sin.

Grant that I may sensibly feele

feele the power of Christs death, killing corruption in me, and the power of his resurrection, raising me vp into newnesse of life: Make me to resolue to renounce euen my sweetest and best-pleasing sins, and not to take liberty to my selfe to continue in any known vngodlinesse.

Let it be enough that I haue hitherto giuen the raines vnto mine owne lusts: grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curbe and subdue it, & to bring it vnder the yoke of due obedience. And (good Lord) increase my faith, and better my feeling and apprehension of thy loue, that I may with courage and

and cheerefulneſſe runne the race which is ſet before mee: Bleſſe mée alſo this day in the duties of my Calling.

Idleneſſe and godlines cannot agree: and it is thy will, that in the ſweat of my face I ſhould eate my bread: Preſerue me from all fraudulent, guilefull, oppreſſing, greedie courſes: Draw my affections from the loue of the world: Fixe my heart vpon the things which are aboue: If things ſucceed according to my mind, make mee thankefull to thee which haſt giuen the bleſſing: if any croſſe come, make mée patient and carefull to profit by euery chaſtiſement.

And becauſe the daily occaſions of danger to my ſoule are infinite,

infinite, teach me to put on thy whole armor, and to keepe my heart with all diligence, to furnish my self with holy meditations to make a couenant with mine eies, to keepe my mouth with a bridle for the auoiding of all filthy communication, to vse such words as may minister grace vnto the hearers, to be sober in diet, wary in disports, moderate in apparell, choice in my company, & euer to practise that continual feare which hath a promise of blessednes. Finally (Lord) so guide me through the course of this whole day, both in my priuate & more publike imploiments, that if I liue by thy sufferance vntill night, I may haue much comfort in the taking notice of

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thy grace and goodnes towards me: and all this for Christ Iesus sake thy onely Sonne, and my alone Sauiour.

An Euening praier for a priuate person.

MOst mercifull God and gracious Father in Iesus Christ, were it not that thou hast made a gracious promise in thy word, that whatsoeuer is asked of thee in the name of thy Son, shall bee bestowed: I should not dare to presse into thy presence, being guiltie to my selfe of so many sinnes which I haue heaped vp in thy sight, from the beginning of my daies vntill this present.

I am by nature (O Lord) the childe of wrath, a vassall of Sathan, no better then a very firebrand of hel. It is thy great mercie that I escaped the fury of thy wrath, due vnto mée at the very instant of my birth, in respect of that masse of corruption which I brought with me from my Mothers wombe.

Neither haue I, since I came to vnderstanding, any whit amended or bettered my first estate: but I haue added to it a numberlesse number of transgressions, breaking euerie of thy commaundements, by thought, word, and déede, sinning in many things against knowledge, against conscience and against that light which thou hast giuen me: yea, cleane against

against many vowes, and promises of better obedience.

I haue no colour of excuse, nothing haue I to plead in the defence of my many slips: If I dispute with thée, I must néeds lay my hand vpon my mouth, and learne to abhor my selfe in dust and ashes. And (Lord) giue me I beséech thée, a fleshly and melting hart, that nothing may more affect me or touch me more déepely, then to sée my own vileneſſe, and how disobdeient and stubborne I haue béen towards thée, which hast euen heaped vpon mée so many fauours.

Make mee ashamed of my barrennes & vnfruitfulneſſe in my profeſſion, who haue giuen thee iust cause to range mée among

mong those Hipocrites which make a shew of godlinesse, but yet deny the power thereof. Beget in me that godly sorrow which causeth true repentance neuer to be repented of: that I may bee grieued in my very soule for my sins, not so much because of the danger of hell that followeth, as because I haue offended thee, the loue of whose Maiestie ought to bee a sufficient motiue to obedience. And for the furtherance of my humiliation & sorow, cause me O Lord, to search and to trie my waies, to call my selfe to a straight account, that I may see my sins in particular, the vanity of my hart, my extream deadnes and security, my pride and hautinesse of spirit. my back-

backwardnes to all good seruices, my worldly mindednesse, my ambitious rising and craving thoghts, my want of charity & mercy to others, my miscariage in my place & calling, my idle and vnbeseeming speeches, my offensiue and scandalous behauiour. Thus (O Lord) make mee carefull to rip vp my heart and life, that so I may set my sinnes in order before mee, and may thereby become the more humble, and the more forward to cast down my selfe before thee, and to iudge me selfe, that I may not be iudged of thee. Yet withall (most gracious GOD) make mee able in the middest of all this, to reach out the hand of faith, and to lay hould vpon Jesus

ſus Chriſt, whom thou haſt ordained to be the reconciliation for my ſinnes, I know, O Lord, the vertue of his bloud, that it can make my ſinnes, though they were as crimſin, yet to become as white as ſnow. O then (I beſeech thee) couer my filthie nakednesſe with his glorious righteouſneſſe: cloath me with the garments of his ſaluation: that ſo thereby I may be holy and vnblameable, and without fault in thy ſight. Speak peace vnto my Conſcience by thy holy ſpirit. Say vnto my ſoule, I am thy ſaluation My faith, O Lord, is but weake and poore: ſtrengthen it, I beſeech thee, & bring it forward by thy mighty working vnto more perfecti-

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on. Thou hast promised, not to quench the smoaking flare, nor to breake the bruised reed: beare then I pray thee, with my scantnes, and helpe my vnbeleefe, perfit the worke of thy owne hands, performe it vntill the day of Iesus Christ.

My faith is that I must liue by: it is my victorie: thou (O Lord) in mercy hast begun it: cherish it (I beseech thee) together with all those graces which accompany saluation, that they may be in mee, as a well of water, springing vp into euerlasting life. And grant that I may not be presumingly secure touching mine owne estate, but may euer and anone be approuing and examining my selfe, whether I am

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in the faith or no: and that I may also study and striue to giue euidence of my faith, by shewing forth good workes, and by bringing forth good fruite, euen fruite worthy amendement of life. I am compassed about with many weaknesses, and as I haue found by the experience of this one day, Sathan is full of malicious cunning to worke vpon all aduantages, O Lord strengthen mee to resist him, giue mee holy wisedome to discouer his sleights, and grace to withstand his most sharpe assaults. Arme mee also against the reproches and abuses of the world. I haue learned in thy word, that if I serue thee in sincerity, my name shall be

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put out as euill among men: giue mee both care to carry my selfe out of the reach of iust exception, and resolution also to sacrifice my credit and estimation, yea euen my life it selfe if need bee, to thy glory.

Teach mee to learne of the author and finisher of my faith to despise the shame, and to endure the speaking against of sinnes, in respect of that eternall weight of ioy and glory which is set before me.

And now (Lord) with the bowing of my soule, I blesse thy name for this daies preseruation. How many euils haue I escaped to which I was subiect by nature, and to which I had made my selfe subiect through

through sin: It is thou (Lord) only which makest me to dwell in safetie. Stretch out thy winges of thy grace & protection ouer me this night: Though sleepe seize vpon the eies of my body, yet let not securitie oppresse my soule: keepe me from idle fancies, and from vaine dreames: giue mée a sober and sanctified vse of all outward refreshing, that I may alwaies in all things, aime at this one thing, namely, how I may be the better fitted to serue thee faithfully in my place and calling: and that for Christ Jesus his sake, thy onely son, and through thy mercy, my loving Sauiour, Amen.

A more particular Morning praier on the beginning of a Sabbaoth day.

MAnifolde (O Lord) are thy mercies, and thy goodnesse is infinite. In euery particular which befalleth me: I haue abundant experience of thy loue. It is much (most gracious God) that I, which haue so many times prouoked thee, should bee let to liue to behold the light and comfort of the day: But much more is it: that hauing beene heretofore a profaner of the holy day, a barren and an Hypocriticall professour of thy word, a fruitlesse and vnprofitable hearer I should yet enioy the

blessed opertunitie of another Sabbath. How iustly mightest thou long since haue fatted vp my heart, and giuen me ouer vnto a reprobate mind, taking from mee the comfortable and happy freedome of going into thy house, and of giuing attendance vpon the posts of thy doores? O teach mee (I pray thee) to value thy mercie in this behalfe according to thy true worth thereof: Suffer me not slightly to entertaine either this or any other of thy fauours. And, as thou hast brought mee to the beginning of this holy rest: so enable mee, (I beseech thee) to the sanctifying it, and to such a kinde of spending the same, as thou requirest. Teach mee to re-

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member that it is thine owne ordinance, euen one of those vnchangeable Lawes, which thou wrotest with thine owne finger, that this day should after a more speciall manner be diuerted and deuoted to thy seruice, & that thou hast not therefore restrained outward imploiments in our callings, because idlnes pleaseth thee, or because ease giuen vnto the flesh is a part of thy worship: but y thou hast in thy infinit wisdom so appointed it, that being freed from all other intumbrances, wee might wholy apply our selues, either to the publike, or priuate exercises of godlinesse. Giue mee therefore grace (I most humbly intreat thee) that I may call thy Sabbaoth a de-

light, to consecrate it as glorious vnto thee, and that I may beware of doing mine owne waies, or of seeking mine own will, or of speaking vaine words, and may euen bind my selfe to a serious and a continued course of seruing thee in the practise of such duties as belong to the hallowing of this day.

I know, O Lord, that herein I shall meet with many lets: mine own corrupt nature will repine & thinke this a yoke and burden that cannot be endured: abroad in the world, I shall see many vaine fashions, followed by great troopes, making thy day a day of carnal pleasure. I shall be derided and scorned, if I refuse to doe as o-

thers

thers doe. I shall meet also with many cunning perswaders: which will seeke by plausible reasons to draw mee from diligence and constancy in this course. O Lord (I beseech thee) euen with the bowing of my heart, to make mee strong against all these withdrawments: Grant that I may more esteeme obedience to thee, then either the contenting of mine owne sensuall affections, or the auoiding of reproach among prophane persons, or the satisfying of men: be their pretences what they may be. I am taught (O Lord) and I doe beleeue it, that thy yoake is easie, and that thy commandements are not grieuous: and I know that by a holy vse in these religious

seruices, I shall make them so familiar vnto mee, and shall also find that exceeding sweetnes in them, that I shall euen long for thy Sabboath before it comes, and the time will seeme short vnto mee that is so bestowed. And for this day (most louing Father) I pray thee bless vnto mee the particular businesse thereof.

In praying, giue mee reuerence to thy Maiestie, sense of mine owne wants, faith in thy promises, fresh remembrance of thy former kindenesses, charitable and compassionate, and yeelding affections towards others. In hearing, vouchsafe mee an vnlocked and an vnderstanding heart, a right iudgement, meeknes of spirit, inclinesse

neſſe of affection, faſtneſſe of memory. In communicating at thy table, beſtow on mee an humble ſoule, a hungring hart, a conſcience purged from dead works, power of ſweet meditation vpon the death of Chriſt.

In loking vpon the adminiſtration of Baptiſme, afford mee mindfullnes of mine own vow, remorſe for my often fayling in that ſolenme promiſe, earneſtnes of deſire for the good of the baptized, ioy for the increaſe of thy Church. In ſinging, take from mee all both dulneſſe and vanity, make mee to ſing with a grace in my hart, ſtill ſtriuing to lift vp my ſoule vnto thee.

Enlarge my heart towards others as occaſion ſhall be offe-

red, that I may be ready to giue to those that want, forward in euery good worke, comfortable to the sick, tender harted to those whom thou hast humbled, apt to make peace where discord is

Let all workes of mercy be a delight vnto mee, and make me carefull not to stay till I am prouoked, but to seeke occasions to doe good. And when I am priuate (O Lord) sanctifie my thoughts, that I may meditate in good things, and may hide thy Word in my secret parts, and may loue it, and especially that I may shew the fruit of it in all my conuersation. Finally, I humbly pray thee, so to guide mee both in publike & priuate duties, that when

when it commeth to euening, I may feele my knowledge to be encreased, my faith strengthened, my soule & conscience abundantly refreshed, and all this for Christ Iesus his sake, and for thine owne Names sake, Amen.

Another praier, something more speciall, respecting the hearing of Gods Word.

ETernall God, most gracious and mercifull in Iesus Christ, euery good giuing and euery perfect gift commeth down from thee, thou hast commaunded that if any lacke wisdome, hee should aske of thee, & thou hast promised to deny nothing that is asked of thee in

thy ſonnes name: In obedi-
ence vnto this thy commande-
ment, and in aſſurance of thy
readineſſe to make good the
promiſe, I doe here caſt downe
my ſelfe before thee, praying
thee, as at all other times, ſo
now eſpecially to be good vnto
mee. I am now (O Lord) by
thy gracious prouidence, to be
a partaker of thy holy word,
the preaching whereof is the
ordinarie meanes appointed
by thee to ſaue my ſoule, and
to draw mee out of the power
of Sathan vnto thine owne
ſelfe. I for my part am vnwor-
thy of ſo great a fauour as to
be admitted to heare it, and I
am euery way vnfit and vn-
able to heare it with profit. My
heart is full of blindneſſe and
ignorance,

ignorance, my affections are frowarde and vntractable: I am euen reprobate by nature vnto euery good duty: I am dul of hearing, slow of conceit, backward to entertain, but apt to let slip any good instruction. I beseech thee in Iesus Christ, by the working of thy spirit, to reforme within mee these corruptions: Make mee as a newe borne babe to desire the sincere milke of thy most sacred worde: grant that I may reioice at it, as one that findeth a great spoile, let it be better vnto mee then thousands of golde and siluer. Open my heart, as thou didst the heart of Lydia, that I may euen with a kinde of hunger and greedinesse attend vnto the things which are deliuered,

deliuered: cleere the eyes of my minde, and anoint them with that precious salue of thy spirit, that the scales of ignorance may fall from them, and that I may see the wonders of thy Law, euen thy hid wisedome, which my nature of it selfe is not able to discerne: And because thou hast promised to guide the humble in thy way, and to reueale thy secret to the meeke, take from mee, I pray thee, a proud heart, teach me to become a foole in my self, that I may bee wise in thee: Suffer mee not to measure the mysteries of thy kingdome by mine owne blinde reason and corrupt affection: but giue mee grace to deny my selfe, and to labour to bring mine owne

thoughts

thoughts into captiuity vnder Christ, that I may not dare to oppose mine own conceits and fancies vnto the Maiestie of thy truth reuealed in thy Word. Giue vnto the Preacher, a dore of vtterance, that he may open his mouth boldly, to publish the secret of thy Gospell. Direct his tongue, that he may speake vnto my conscience, and that if there be any close corruption lurking in mee (as Lord, Who can vnderstand his faults?) the searching power of thy Word may discouer it, and rippe it vp euen to the very bottome. And vouchsafe vnto mee that meeknesse of spirit, and such calme and yeelding affections, that I may not repine nor murmure

mure at repꝛoſe, but may loue him rather that rebuketh. and may take it as a ſpeciall fauour from thée, that I am not ſuffered to goe on in ſinne, noꝛ giuen ouer to mine owne coꝛruptions. In euery point of holy doctrine taught mée, make me to remember who it is that ſpeaketh by the mouth of man, that I may receiue the Woꝛd as a meſſenger from thée, whether it be comfoꝛt, oꝛ repꝛoſe, oꝛ inſtruction, and ſo may giue it that reuerence & that awſul reſpect wich is due vnto thy holy oꝛacles.

And becauſe, O Lord, as I am naturally foꝛgetfull, ſo the diuell wateheth to catch away the woꝛd as ſoon as it is deliuered, therfoꝛe I pꝛay thée to ſta-

bliſh

blish my memory, that I may hold fast thy blessed truth, and may alwaies haue it in store against the time of neede.

To this end, make mee carefull in the vse of all good priuate meanes, such as are Prayer, Meditation, Conference with others, as occasion shall require. Beget on mee a godly discretion, that I may diligently search the Scriptures, whether the things I heare, are so, and may try all things: nether rashly reiecting nor suddenly beleeuing whatsoeuer is deliuered.

And when I haue found thy truth, so stablish my heart, that I may not wauer nor be carried about with euery wind of doctrine, but may continue in the things

things which I haue learned, labouring daily to be leede forward vnto more perfection.

And sith hearing and knowing without practice, do but encrease vnto more condemnation, therefore, O Lord, doe thou so water that which I heare, with thy heauenly deaw, that it may bring forth much fruite in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth. Grant all these things for thy deare Sons sake Iesus Christ: to whom with thee and the blessed Spirit, I desire to ascribe all honour and glory, now and for euer, Amen.

A

After the hearing of the Word.

STirre me vp, (O Lord) I humbly pray thee, to an vnfained & sincere acknowledgement of thy kindnesse, who hast now beene pleased notwithstanding my former vnprofitablenesse and slight estimation of thy holy word, yet to vouchsafe mee the comfortable liberty of enioying it. How iustly mightest thou long since, for my great contempt, haue made my heart fat, giuing mee ouer into a reprobate sence: What other thing haue I deserued of thee, who haue from time to time beene such an vnreuerent, negligent, and careleſſe

leſſe hearer? Yea (Lord) euen my beſt carriage; in that holy exerciſe which I haue now bin at, hath bæn ſo farre different from that became me that thou maieſt iuſtly make thy Word to bée a ſauour of death vnto mée: But (O gracious God) thou which art good vnto mé, in making me to ſée my owne defects, bée mercifull alſo in giuing mée a heart to lament them; and ſuffer thy ſelf in Jeſus Chriſt to bee intreated of mé, freely and finally to remit them. Let neither them, nor any other of my ſinnes ſtand at this time betwixt mee and thy bleſſing: but vouchſafe to water the ſéed of thy Word caſt into my heart, with the dewe of thy heauenly bleſſing, that it

may not be made vnfruitfull, but may worke mightily in me, to the enlightning of my mind, to the setling of my iudgement, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading mee on vnto more & more perfection.

To that end, make me both mindfull and carefull to vse all those good helps, which thou hast sanctified to the rubbing vp of our memories, and to the quickning of our dull and slow affections, such as are busie & serious meditation in the closet of mine own heart, humble conference with others, diligent searching the scriptures, to find out the ground and certain proofe of things deliuered.

And

And when matters are made plaine vnto mee, and proued to mee to be thy expresse reuealed will, grant that I may yeelde my full assent vnto them, not once daring to measure them by the crooked rule of mine owne corrupted reason: and not onely so, but that I may loue them, and imbrace them, and hide them, and lay them vp euen in the middest of my heart, and may likewise binde my selfe to the speedy and constant practise of them: that so I may not bee in the number of those which make a shew of godlinesse, but deny the power thereof, and which heare much, but reforme nothing, and so doe both disgrace religion, and heape vp wrath against them-

selues

selues; but that I may haue my fruite in holinesse, being both an ornament to my profession, and a meanes of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to performe this, will be a seruice of no little difficulty. My flesh, which is euer lusting against the Spirit, will rebell, I shall bee apt to grow weary of well-doing, euill men will deride mee, and I shall be a matter of scorne to the vngodly: Sathan will finde out many hinderances, & many meanes by which to make good duties irkesome vnto mee. I beseech thee therefore to furnish mee with that holy resolution, and with that spirit of courage, that I may neither

neither delay to beginne, whe
thou commaundest to set fo
ward, nor yet may breake o
where thou requirest contin
ance of obedience: but that m
course may be like the way o
the righteous, which like th
light, shineth more and mo
vnto the perfit day: so shall th
Name be glorified, mine own
soule comforted, and others e
dified by my good example, an
I more and more occasioned t
blesse and praise thy name t
Jesus Christ thy Sonne, an
my Saviour, Amen

Another of the like nature re-
specting the Sacrament of
the Lords Supper.

I Am taught (O Lord) th
without thee I can doe n
thing

thing, and that all mine endeuours are in vaine without thy blessing. In due regard whereof, I am become an humble suter vnto thy Maiestie, that thou wouldest bee pleased to prosper and to direct my present purpose of communicating at thy Table. It is thy will that I should often come vnto this holy banquet, for the strengthening of my faith, and for the preseruation of the memorie of Christs death. O Lord, strike my heart with reuerence vnto it, as vnto thy ordinance, and as to a feast, to which thou hast tied thy more speciall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach

me

nies to grow into a very strict
examination of mine owne
Soule, that I may see how I
haue liued, and in what mea-
sure I am furnished for so
waighty a seruice. And becaus
I know that the more I
looke into my selfe, the mor
I shall see mine owne naked-
nesse and deformitie, there-
fore I pray thee to supply me
from thy infinite fulnesse: Giu
mee a thorow vnderstanding
of the miserie of my estate,
who am by nature a childe o
wrath as well as others. Mak
mee to see the hainousnesse o
those innumerable euils, an
grosse sinnes, which I hau
multiplied before thee from
time to time: nay, which I hau
run into since my last preser-
ting

ting my selfe before thee at thy board, when I promised better obedience.

O cause my stony heart to bleed within me, when I think vpon mine owne scantnesse in good duties, and vpon my delight and forwardnes to transgresse. Make mee to be ashamed and euen confounded in my selfe, for those many enormities which from my corrupt and vnreformed heart do continually breake forth into my outward man, euery member being a very weapon of vnrighteousnesse to doe seruice vnto sathan. Thus (O Lord) shall thy mercies in Christ be sweet vnto me, & I shall come with an hungring & thirsting soule vnto thy Table. And I

pray thée to increase in me that gift of faith, that I may both come to this thine ordinance with a desire to enlarge it, and may also feele it to receiue strength and growth of assurance of mine owne personall and particular interest into the death of Christ. Remoue farre from mee all swelling, disdainefull, and vncharitable affections: O Lord, this is a feast of loue, and to it a malicious and reuengefull heart can be no welcome guest, & when I haue presented my selfe at thy table, I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest & serious meditation of that which is the life of the Sacrament, the death of my Sauiour.

Sauiour. Rauish my soule with the admiration of his loue, that would giue himselfe to die for me, a most vile, vnworthy, and sinfull creature. Stirre me vp, euen to vow and consecrate my selfe for euer vnto him that hath vouchsafed himselfe to bee a Sacrifice for me. And after I haue receiued these pledges of thy loue, and seales of thy fauour in thy dearest Sonne, O make me truly thankfull to thy Maiesty, and carefull both at the present and euer after, to shew forth the fruits of thankfulnesse in a holy and religious conuersation, to thy glory, the good of other, and mine owne eternall comfort in Iesus Christ my Sauiour, Amen.

Presently after Receiuing, before the Thanksgiuing by the whole Congregation, a man may secretly lift vp his soule on this fashion.

AFfect my heart (O Lord) with this euidence of thy loue, teach me in it to see the riches of thy grace, who art pleased for my weaknes sake, by such familiar meanes to figure out before me, & to seale vp vnto my soule a treasure of that infinite worth, as is thy fauour in Iesus Christ. O that I may as sensibly feele his death to bee sweet vnto my soule, as I doe these creatures of bread and wine, to afford a pleasing taste and refreshing to my body. O Lord euermore

giue mee such a feeling. And now (O heauenly Father) suffer mee not to depart hence forgetfull of thy kindnesse: but grant that I may now at this instant euen couenant with mine owne soule, to walk in a better course of holy obedience then heretofore, respecting all thy commandements, and endeauouring alwaies to haue a cleere conscience before thee, and before all men: that so, glorifying thee in this life, I may bee glorified with thee in thy kingdome, through Iesus Christ, Amen.

Before a Iourney.

O Lord, thou hast graciously promised in thy word, to be with mee whithersoeuer

I goe, & that those ministring spirits, thy holy Angels, shall pitch round about mee, and beare me in their hands. A glorious and a comfortable priuiledge I confesse this is, that I, who am by nature a childe of wrath, and a very vassall of Sathan, should bee assured of so high a hand of heauenly protection. I pray thée now at this time to make good this thy mercy to me, being by necessary businesse to trauell from mine owne place. Many be the perils, to which both by nature and by desert, I am subiect: no man is able to number them, or by his owne strength and policy to auoide them. Compasse thou me with thy fauour as with a shield, goe before

fore me as thou didst of old before thy people in the wilderness, it is only thou which canst make me to goe & come in safety. Some put their trust in outward helps: but cause thou me to remember thy Name, and to make thy truth to be my shield and buckler. A horse is a vaine helpe, and shall not deliuer any by his great strength, neither is the mighty man saued by his power: it is better to trust in the Lord, then to haue confidence euen in Princes.

If thou (O Lord) bee my light and my saluation, whom shall I feare? If thou be the strength of my life, of whom shall I be afraid? Let this (I pray thee) be the anchor of my soule, both sure and stedfast:

ſuffer no power of Sathan to remoue my faith from this foundation. Howbeit (moſt holy Father) if it ſhall be thy pleaſure, in this my iourney, to bring ſome croſſe vpon me, either by making mee a prey to ſpoylers, or by ſome other hazard: I beſeech thee, prepare me to it, giue me patience and comfort in it, and an holy aſſurance, that no outward inconuenience can ſeparate me from thy loue in Chriſt Jeſus.

Make me alwaies mindfull of this, that thy fauour muſt not be meaſured by theſe outward accidents: and cauſe me euen to hold faſt this rule, that All things ſhall worke together for the beſt vnto thy ſeruants. And (O good God) as in my trauels.

trauels, I am desirous of thy fauour, so teach mee (I desire thee) to make conscience of thy feare: that as I expect and craue protection from thee, so I may apply my selfe to yeeld obedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts, & may diligently watch ouer my selfe, for the preuenting of all corrupt & vncleane cogitations. Let me neuer presume vpon the aduantage of secrecy, or of my being not knowen by face in the places where I come, to doe any thing that shall be contrary to the profession of a Christian.

And if I light into the company of others, make me carefull to seeke opportunities of

doing good, and that I may neuer frame my selfe to the humors of prophane persons, but in a godly discretion may so carry my selfe, as that I may neither wilfully make my selfe a scorne vnto the wicked, neither yet may for any respects doe ought which may either wound mine owne soule, or make them thinke that I am of the same vnreformed disposition with themselues.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my selfe to mine intended course, and commend both it, and these my requests vnto thée in the name and worthinesse of Iesus Christ, my onely Mediator and Redeemer, Amen.

After

After a Iourney.

FAr be it from me (O Lord) that I should craue mercies of thee in my necessities, and then forget to shew my thankfulnesse for them when they are bestowed. Gracious hast thou beene vnto mee, from the beginning of my life euen vntill now. As some may I number the sand of the sea, as make an exact rehearsall of all thy fauours. There is no day, or houre of the day, or minute of the houre, in which thy blessings are not renewed towards me. Oh that I could be so truely and effectually thankfull as it becommeth me: Oh that my hart within me might euen melt for greefe, that I haue

haue paſſed ouer ſo many of thy kindneſſes without regard. Beholde how now alſo thou prouokeſt mee to this duty: O quicken me (I humbly pray thee) thereunto. Make me diligently to looke backe into the courſe and order of this whole iourney, and to obſerue by degrees, how thou haſt been good vnto mee: how thou haſt bleſſed my going out, and my comming in, and brought mee in peace to mine owne home. Many dangers might haue ſwallowed mee vp, which yet (through thy goodneſſe) I haue eſcaped. Sundry times hath there beene (ſuch is the brittleneſſe of this houſe of clay which I beare about mee) but euen a ſteppe betwixt mee and death,

death, out of the issues where-of, thy right hand and thine arme haue saued mee. I can ascribe nothing to mine owne prouidence, neither can I say that my safety is the reward of mine owne deseruing: Not vnto mee, O Lord, not vnto me, but to thy Name doth the glory belong. And now grant (I beseech thee) that the sense of thy loue, may beget in me such a loue of thee and of that which thou commandest, that I may willingly and cheerfully, and with full purpose of heart, deuote my selfe to thy seruice, accounting (as my duty is) euery new kindnesse to be (as it were) a new bond and a fresh encouragement thereunto. Graunt mee both

this

this and all other needfull mercies, for Christ Iesus sake, Amen.

The Christians sute for grace to liue vprightly in his personall calling.

IT is thine ordinance, O thou the wisest God, that euery sonne of Adam in the sweat of his face should eat his bread, thou hast fitted euery man to glorifie thée in some speciall calling: thou wouldest not that any should liue like an vnprofitable burthen of the earth, misspending his precious time and walking away thy creatures, doing no good to humane society.

Herein

Herein thou hast giuen vs thine owne example, for euen thou worketh hitherto: and albeit that thy great businesse of creating all things, ended with those six first daies, in which euery particular was brought forth by thée in his proper kind yet thy prouidence is neuer intermitted, in it neither sléep nor slumber ouertaketh thée: And thy son Christ Iesus whiles in the daies of his flesh, hee humbled himselfe to liue as a man vpon this earth, both in his priuate life attended vpon a painefull trade: and when the time came of his publishing himselfe to the world, went about doing good, yea and with that chéerefulnesse, that it was meat vnto him, to doe the will, and

and to finish the worke of him that sent him. And are not thy holy Angels also in continuall action, obeying the voyce of thy word, and ministring for their sakes which shall be heires of life? who am I then (O my God) that I should not reioyce that it hath seemed good vnto thee, to ranke me among other thy seruants; and to set me (as it were) my proper taske vpon which to giue my best attendance?

Grant, I pray thee, that I may not grudge thereat, as at some vneasie burthen put vpon mee, but that I may contentedly and comfortably vndergoe it, euen like that glorious creature, the Sun, who hauing his tabernacle set him in the heauens

heauens, reioyceth like a mighty man to runne his race. And seeing, O Lord, thou hast not placed mee in this calling for mine owne priuate good alone, but also for a more publique and common benefit, giue mee such an honest, sincere and charitable heart, that I may determine with my selfe, neuer to seeke, no nor yet willingly to receiue that gaine which commeth by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule: Whatsoeuer I would that men should doe to mee, of doing euen so to them. Let it neuer slippe out of my minde, that the wages of vnrighteousnesse, is put into a broken

broken bag: & that as the good man shall giue inheritance vnto childrens children, so the riches of vanity shall diminish; and that thou wilt draw, euen out of the belly of the oppressor the substance which he hath deuoured: or if it doe continue with him, it shall bee for his greater hurt, his own ease shall slay him, and his prosperitie shall destroy him. Let me therefore, I pray thee, chuse rather a little with thy blessing, then great reuenewes with thy curse, and iudgement attending thereupon.

And if so bee it shall bee thy pleasure to blesse my basket and my store, & to increase my portion by my honest industry, O keepe mee, I humbly in-

treat

treat thée, that I may not set my heart vpon it; let not my riches be my strong city, or as an high wall in my imagination: but grant that as my lot is enlarged, so I may be more and more afraide of my selfe, least the care of this world, and the deceitfulnesse of riches, should choake in me the séedes of grace, and steale away my minde from better things. And therefore make it my care, good Lord, I beséech thée, to follow my calling with that holie measure, as that I may not so farre ingulfe my selfe into the businesse of it, that I should abridge and scant my selfe of conuenient opportunities for heauenly and spirituall purposes: and as I shall féele thy hand

hand to be opened towards
mee, so open my heart and my
hand towards others: know-
ing, that as hee which scatte-
reth shall bee more encreased,
so he that spareth more then is
right, shall surely come to po-
uerty. Euer make me to con-
sider thy all beholding pre-
sence, that all things are naked
in thy sight, and that thou wilt
surely bring forth to iudge-
ment euery secret thing: that
so I knowing thee to be a wit-
nes to all my courses, my care
may bee to walke as in thy
sight, and to approue my selfe
vnto thee by an euen & vpright
behauiour. Vnlocke, O Lord,
the treasures of thy rich mer-
cies, and afford vnto me both
these and all other conueni-
an

and needfull graces, in and for Christ Iesus sake, Amen.

His Petition to be armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy worde, which thou hast left vnto me to be my counsellor, and to make me wise vnto saluation, that I must through many afflictions enter into thy kingdome.

When I meditate vpon the liues and courses of thy holy ones, which haue now ended the daies of their pilgrimage, and are entred into rest, I finde that they all passed through great tribulation: Nay, Christ himselfe, the author

thor and finisher of my faith, did first suffer before he entred into glory.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whom thou hast ordained to be vessels of honour for thine owne vse, thou wilt purge and scoure, and make cleane by variety of crosses.

This I know (O my God) and am perswaded of. But now, when I looke into mine owne heart, and consider mine owne strength, I finde such a base spirit of fearefulnes, such a strong affection vnto peace, and quietnesse, and such a lothnes and vnwillingnes to beare the yoake, that I cannot but

euen

euen doubt with my selfe, what will become of me in the day of triall: when I heare of reproaches in good name, losses in goods, paines and tortures in body, vexations, and horrors and perplexities in minde; tentations by Sathan, combats & conflicts with the fear of death and of iudgement, my flesh doth euen tremble thereat, and O Lord (thinke I) who or what am I, that I should endure the very least of these?

Whither now shall I go to gather heart and courage, but vnto thée, O thou preseruer of man? And how happy were I, if I could rightly esteeme this happines of hauing such a freedome of accesse vnto thy throne of grace? Here therefore doe

I prostrate my soule before thee, earnestly beseeching thee, in the name of Christ, to bee mercifull vnto mee in this behalfe. And first of all, O most tender Father, because sudeine euils doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke vpon the certaintie of afflictions, and how vaine a thing it is for mee, in the surging waues of this worldly Sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto mee) the crosse shall neuer come vpon me at vnawares, my thoughts being taken vp with continuall expecting it. And then, O Lord, when thou hast thus framed

me

me to liue as a man alwaies waiting for some triall, let it be thy pleasure also, to furnish and to supply mée with such graces as belong to the comfortable enduring it.

Giue mée a readinesse of heart, to submit my selfe alwaies to thy appointments, that I may neuer dare to repine or grudge at thy procéedings: giue mée a portion of strength proportionable to that weight which thou wilt lay vpon me, that I droupe not vnder the burthen, that I faint not in my minde.

Giue mée a féeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may interpret it to be a fruite of thy

loue that thou doest afflict mee.

Giue mée faith in thy promises, so firme that it may not be shaken by the storm, nor I grow weary or waueringin waiting for thy mercie to release mée. Giue me wisdome to iudge aright of the reasons of thy trying mée, and to make a holy vse of euery chastisement: giue mée care to store vp in the midst of my heart, such comforts as thou in thy word hast reuealed for seuerall visitations, that I may not be then to seeke for comfort, when I shall chiefely want it: finally giue me a stedfastnesse of resolution to cast my burden vpon thée, and to hold this fast, that thou art bound by thine owne promise neuer to forsake mee.

Being

Being, O Lord, thus armed, out of the ſtore-houſe of thy rich grace, I ſhall enter the combat with courage, I ſhall goe through it with conſtancy, and end it with ioy, loking for that crowne of life, which thou haſt promiſed to thoſe that loue thée, and whom it was thy good pleaſure, before all worlds, freely to loue in Chriſt Jeſus, to whom be praiſe for euer, Amen.

A Prayer for the afflicted in what kind ſoeuer.

O Gracious GOD, how happy am I, who haue ſo ſtrong a tower as thy great Name to run vnto, eſpecially now in this ſad and heauie

day of tribulation. I see (O Lord) by continual experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering shew they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand and pearce it. If I turne me to my ancient louers and freinds, it may be they will stand aside from my plague, and mine old acquaintance will hide themselues, & I shall be euen as a stranger in the sight of my familiars. If I seeke to my neighbours, alas what refreshing shall I finde: Truth it is, O God, and thou hast so ordained, that he which is in miserie should be comforted by his neighbour: but men haue

haue forsaken the feare of the Almighty: so that he, which is readie to fall, is as a despised lampe, and few are apt to weepe with him that is in trouble: Besides, the greatest part are so ouercome with grosse ignorance, that they are miserable comforters & Physicians of no value, not able to minister a word in time to him that is weary. Whither then, or to whom shal I go but vnto thée, O most gracious and tender Father? Thou art a pitifull God, thy compassions are great: thou art the Father of mercies, and God of all comfort, thou makest the wound and bindest it vp, thou smitest, and thy hands do make whole: thou hast commaunded to call

vpon thée in the day of trouble, and thou art a helpe ready to be found. To thée therefore doe I lift vp my soule: Encline thine eare O Lord, and heare, open thine eyes, O Lord, and sée, loke mercifully vpon thine afflicted seruant: the dayes of sorow are come vpon me euen changes & armies of miseries are against mee. If my griefe were weighed, it would be heauier then the sand of the sea: I am broken with one breaking vpon another. Make me (I pray thée) to consider seriously, that it is euen thou which hast done all this, that these things come not by chance, but by thy prouidence and certaine appointment, that so I may be dum and not open my

my mouth to murmure or repine. Open mine eyes that I may see mine owne deserrings, and what cause I haue giuen thee euen to crush mee to peeces with thy heauy iudgements, yea to cause the pit of thy eternall vengeance to shut her mouth vpon mee What cause haue I left vnto mee to complaine, when I am lesse then thy smallest mercy, and my sins greater then the greatest sorrow thou hast laid vpon me? It is thy loue, O Lord, from whence this proceedeth. In this course thou dost offer thy selfe vnto me as to a son: thou knowest my corruptions, the rebellion of my heart, the crookednes & vnreformednesse of my nature, thou seest before

some great euill that I am like to fall into, if I bée left vnto mine owne course: thou findest mée to bée forgetfull of my dutie to thée, cold in prayer, backward and lumpish in holy seruices, well néere lulled a-sléepe in the common securitie of the times: It is thy wisedom to rouse me vp, and to put thy hoke of affliction into my nostrils, to bring mée back into that good way from wich I am falling.

I know thou doest therefore chasten me, that I may not be condemned with the world. O teach me, I pray thée, to learne to iudge my selfe, to search and to trie my waies, to pry into my course by-past, that I may finde out those euils which beare

beare in me the greatest sway, and may in some measure vnderstand what it is which thou aymest at in afflicting me. And enable mée withall to reforme mine errors, to recouer my wandring, and to get a happy victory ouer my rebellious flesh: that I may bée able to say hereafter, it is good for me that I was in trouble, blessed be the time that the Lord afflicted me; and how sweet is the quiet fruit of righteousnes, which springeth forth from the bitter rote of tribulation.

In the meane space (O Lord) vntill it shall please thée to put an end to my present grieuances, teach mée not to make haste, or to seeke by vile and vnwarrantable courses to

wind my self out of thy hands, but grant that I may tarrie thy leasure with patience, not daring to prescribe vnto thée what to doe. And when this storme is ouer, and the sorrow past, O keep me from security, make mée to remember the vowes and promises of obedience which now I make vnto thée, prepare me to a fresh tri-all, that my care may be to bée prouided for whatsoeuer thy pleasure shall bee to lay vpon mée. Heare me in this and in all other my suits, for his sake. in whom thou art best pleased, euen Iesus Christ the righteous, Amen.

BIBLIOTHECA BODLEIANA

A prayer in respect of some losse receiued, as of honor or goods, &c.

O Eternall God, the God of prouidence, the orderer and the disposer of all things both in heauen and earth: Be ready (I beseech thée) to heare the praier of thy distressed seruant. Helpe my weakenesse, I entreat thée, and quicken me to the performance of this dutie of calling vpon thy Name. I am euen ashamed of my selfe, to sée mine owne faintnesse, and how soone I am cast downe vpon euery occasion. O raise me vp (I pray thée) and make mee to lift my heart towards thée, according to whose good pleasure all things come to passe.

passe. Is it not thou (O Lord) which hast laide these things vpon mee. Art not thou he who both giuest and takest at thy will? Art not thou the Iudge which makest lowe, and which makest high? Shall I murmure against thee, which hast such an absolute and vncontroulable soueraignty ouer all: shall I receiue good at thy hand and not euill? O keepe downe my repining & mutinous and discontented thoughts, allay the height and hautines of my spirit, teach mee how to be abased and to haue want, make me to see the vanity of that which I was wont euen to admire, and to set my heart vpon. Let this abridgement be a schoolemaster vnto mee, that I may

learne

learne by it to dzaiue mine af-
fections from these fading and
transitozy commodities. O
Lozd, what is honour? Is it
not a blast, oz as smoke which
quickly vanisheth? What is
wealth? Is it not lighter then
vanity it selfe: doth it not take
her to her wings as an Eagle,
and flie into the heauen? O
knit my heart henceforth vnto
thee: O blessed Father, fasten
my affections on the things
which are aboue where Christ
sitteth at thy right hand: make
mee to lay vp treasure in hea-
uen, & to seeke after that king-
dome of thine, which cannot
be shaken: frame my heart to
the choice of the better part, of
which I can neuer bee depri-
ued. Let mee affect the true
honour

honour which ſtands in the faithfull ſeruice of my Sauior. Let me labor for that enduring and durable riches, which conſiſts in the knowledge of thée, and in the feeling of thy gracious fauor. Suffer me not (I pray thée) ſo to limit thy power, as to thinke that thou art not now able to ſupplie mée, ſith the meanes which I was wont to inioy, is taken from mée: but make mée faithfully to conſider, that thy hand is not ſhortned, but that thou haſt enough in ſtore for thoſe that loue thée. Thou art able to giue me a great deale more, & after thou haſt exerciſed mée a while, to bleſſe my laſt daies with more abundance then the firſt: thou canſt make the litle

meale

meale in the barrell not to waste, and the small quantity of oyle not to diminish: thou canst cause a small thing to bée better vnto mée then great riches to the mighty, and a dinner of greene herbes to bée more sauory to mée, then a stalled Oxe to them. O therefore I beseech thée restraine my desires, make mée willingly to submit my selfe to thy wisdome: Let thy prouidence and promise be my store-house and the stocke that I relie vnto: let this satisfie mée, that though I lose all that I haue, yet inasmuch as thou hast once loued mée in Christ, I shall neuer lose thy fauour. And let not the beholding of my children and family dishar-

ten

ten mée, or make mee to cast perils, and to say, Wherewith shall I feed them? how shall I cloath them? O Lord, they are better then many Sparrowes, and dearer vnto thée then the Lilies of the field: thy promise of mercy is entailed to my posterity: O let my faith rest vpon this foundation. Prepare mée (I pray thée) to further trials, make me ready by degrées to lose euen my life it self if it may be for thy glory.

And thus, O Lord, desiring to reckon euen this Crosse (though my vnreformed nature doth gaine-say it) among thy chiefest fauours, I commend my selfe and my poore praiers vnto thée in Christ Iesus thy beloued Son, and my beleeued Sauiour, Amen.

A prayer fitted to the losse of an especiall friend, as a Father or Husband, &c.

O Almighty Lord GOD, whose glory is aboue the heauens, and which hast thy dwelling on high, but yet abasest thy selfe to behold the things in the earth, be pleased euen for thy dearest sons sake, to cast downe thy compassionate eye vpon my afflicted and grieued case.

Comfort (Lord) comfort, I pray thee, thy seruants soule, suffer me not to be swallowed vp of discouragement. Thou hast taken from mee the verie staffe of mine estate, one, vpon whom (in the eye of flesh and bloud) all my comfort did depend:

pend: He is now gone the way of all flesh, and hath made his bed in the darke: yet thou, O Lord, still liuest, thou art alwaies the same, and thy yeres shall not faile. O raise vp, I beseech thee, my languishing and discouraged hart, my drouping thoughts: make mee so looke towards thee, from whom alone al comfort commeth. Hast thou done this, and shall I controule it? Is death thy messenger, and shall I murmure at his comming? Is my dearest friend, whom I loued as mine owne heart gathered vnto thee, his appointed moneths being now expired, & shall I lament his happines? Doest thou still hold me with thy hand, & euen compasse mee about with thy

gracious

gracious prouidence, and shall I distrust? Is thy purpose and promise and power to bee my God, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou, O all sufficient GOD, wert tied vnto outward meanes? Rust not I also ere it be long make the graue my house, and lie downe with others in the dust? Is there not an assured hope, that all that liue and die in the Lord Iesus shall be ioined together after death, and at the last day be caught vp in the cloudes to méete the Iudge in the aire, and after that to be euer with the Lord? I most earnestly beséech thée therefore, O my most gracious God, to moderate

rate my passionate and vnruly thoughts, to bring my violent affections into a holy compas.

Let mée not be sorrowfull like those which haue no hope, make me to reioyce on his behalfe whose pilgrimage is at end, and whose Christian and holy course doth euen assure mée, that thou hast receiued him into euerlasting habitations. Teach me to haue a holy and prepared longing for the day of my dissolution: And grant me that grace and wisedome, so to loue those whom both Nature and Religion binde me to respect, that I may alwaies conforme and submit my affections to thy most wise and soueraigne disposings. To bée without apprehension of

such

such losses, I know by thy word, that it is impious: to be extreame & without measure in passion, is desperate: Keepe me, I beseech thée, in the mean, that my sorrowes may be tempered with comfort, and my heart may alwaies bee fixed surely vpon thée: Affoord mée both this and all other needfull fauours, in and for the merits of my alone Sauiour Iesus Christ, Amen.

The Orphanes Lamentation.

THy word (O Lord) which is the word of truth and cannot lie, hath testified of thée, that thou art The Helper of the fatherlesse: Whereby haue I (poore forsaken wretch) taken heart

heart vnto my selfe, to flie vn
to thy Mercy-seat, and (as it
were) into thy lap, freely to
poure out my lamentations.
Left I am to the mercilesse
mercy of this cruell world: and
death hauing closed the eies of
my dearest Parents, in whose
sight I was not a little tender,
my estate in common vnder-
standing is very miserable.

Some there are which will
seeme to pittie mee, and who
will sprinkle some common
words of compassion on me,
but no truth of comfort com-
meth from them. Nay, euen
those of neerest acquaintance,
and who during the life of my
Parents, did professe the grea-
test loue, doe now look strang-
ly on me, and their behauiour

an

and fashion is, as if they did not know mée. Most true doe I find the saying of Salomon, that the friends of the rich are many, and that the poore is hated euen of his owne neighbours, his friends will depart far from him, and though he be instant with words, yet they will not regard him. When in feare of oppression, I flie vnto them which are armed with authority to relieue mée, though I speake with prayers, they answere roughly, and so are their harts set vpon bribes that nothing but a gift in the bosome will perswade them. Thus is affliction added to my misery: but no man careth for my sorrow. All this is through thy prouidence (O thou which sittest

ſittest at the ſtern and diſpoſest all things): I know that out of thy mouth, and from thy decrée, proceeds both good and euill. Whither then ſhall I looke, but vnto thée that haſt ſmitten mée? Who can binde vp my wound, but onely thou that madeſt it? I lift vp therefore my heart with mine eies and hands, to thée that dwelleſt in the Heauens: As the eyes of ſeruants looke vnto the hands of their Maſters, ſo ſhall my eies waite vpon thée, vntill thou haue mercie vpon mée. I am ſure (becauſe thy word hath ſo aſſured mée) that thou wilt not forſake for euer, but though thou ſend affliction, yet thou wilt haue compaſſion, according to the multi-

multitude of thy mercies.

Thou puttest my teares into thy bottle, all my grieuances are noted in thy Register: My soule shall therefore cleaue vnto thée: and vnder the shaddow of thy wings will I reioyce. To thée I do commit my selfe, vpon thée alone doe I cast my care, O (I beseech thée) cast not off my soule: Vpon thée haue I béene stayed from the wombe, thou art hée which tooke mee out of my mothers bowels: whom haue I in heauen but thée; and I haue desired none in earth with thée: Thou shalt be the strength of mine heart, and my portion for euer, I sée more and more how good it is for mée to draw néere to thée: My friends haue deci-

ued mée as a brooke, and as the
rising of the riuers they passe
away, but with thée there is
no shadow of change. No man
did euer trust vpon thée and
was deceiued.

Friends may die, and return
to their earth, but thy yeers
endure from generation to
generation. Thou giuest to
beasts their food, and to the
young rauens that cry: Thou
clothest the grasse of the field,
the very sparrowes are respec-
ted by thée: Am not I (O lord)
much better then they? Do
make mée to deprud vpon thy
goodnesse, and to know that
if I séeke thée, I shall want no
thing that is good: Thy eye is
vpon them that feare thée, and
vpon them that trust in thy
mercy.

mercy. The hearts of all men are in thy hands, thou madest euen the Egyptians to fauour thy people: and as thou causedst the very rocke to yéeld water for the thirstie, and the deuourer to affoord food for Sampson, so thou canst turne the hearts of those that most neglect me, and make euen strangers and men vnknown to become kind vnto mée.

Let it bée my care to serue thée, and to walke before thée in vprightnes, and then I am sure with thée there is enough in store, and thy prouiding can not faile mée. Stirre mée vp to séeke thy kingdome, and the righteousnesse thereof, and all things else shall bée supplied to my comfort. Assure my

ſoule that thou art my Father in Ieſus Chriſt: then ſhall I be ſure that thou hauing prouided for mee a better inheritance, wilt not forſake me for theſe outward things. Harken (I beſeech thee) to theſe deſires of my ſoule, and breed in me a ſtedfaſt expectation both of theſe and all other needfull graces, for the merits of Ieſus Chriſt my Sauiour, Amen.

The Captiues prayer, taken by a forraigne Enemy, or otherwiſe impriſoned for debt or vpon any like occaſion.

OVt of the deepe places do I cal vnto thee (O Lord) let thine eares attend vnto the voice of my prayers. Behold, here

here I dwell in darknes and in the shadow of death, being bound in miserie and Iron, and feeding vpon the bread & water of affliction. Closed I am in prison and cannot get forth. I doe knowand confesse that thy iudgements are right, and that thou hast afflicted me iustly. Full idelie and vainely did I spend my precious time in the day of liberty, walking in the way of mine own heart, seruing lusts and diuers pleasures. To be tied to the duties of my calling, or otherwise earnestly and busily to follow any course that might bee for thy glory, it was a burden and a griefe vnto me. Many other sinnes there are, of which I am guilty before thee, which

haue deserued both this, and a far greater punishment, yea euen to be held vnder darknes in euerlasting chaines, & to be plunged with Sathan and his Angels, into the lake which burneth with fire & brimstone world without end: but (Lord) there is plenty of mercy with thée, and thy compassions faile not, thou art good & gracious, & of great kindnes vnto all them that call vpon thée. Giue eare (I beseech thée) to my praier, & harken to the voice of my supplication. Let the beames of thy fauour shine into this desolate & comfortlesse place, with which I am enclosed: Refresh & reioice my distressed & grieued soule, for vnto thée doe I lift vp my soule. Looke downe from

from the height of thy ſanctua-rie, and heare the mourning of the priſoner. Sanctifie this great croſſe vnto mée, that it may bée a meanes to humble me, & to bring me to a through ſight and ſenſe of mine owne de-ſernings: Sweeten it alſo with the comfortable taſte of thy fa-uour & loue in Chriſt. And al-though my body bée ſtraitned, yet enlarge my ſpirit, that I may now bée more feruent in prayer, more ſtrong in the de-ſire and longing for thy grace then heertofore. Suffer me not to grow weary with waiting vpon thée, for with looking or expecting for thy mercifull goodneſſe in my deliuery.

Let me not preſume ſo farre as to take vpon me to preſcribe

thée how to deale with mée, or when and by what meanes, to enlarge mée: But grant that I may both contentedlie and quietly tarie thy appointment, assuring my selfe that when thou seest mée to be more fitte for libertie then for restraint, thou wilt bestow it on mée. In the meane time, proportion (I pray thée) my desires and affections, to my present meanes: As I haue but little, so make mée contented with a little: and as my diet is but course, my lodging but vneasie, & the ayre not so sweet as I was wont to enioy, so frame my minde and body to a patient bearing of all these vnpleasing inconueniences: Make mée often to meditate

and

and thinke with my selfe, that if such a prison as this, in which a man may finde some intermission of sorrow, & out of which he may conceiue hope of deliuerie, be so irkesome to mée, then how woefull is that dungeon of hell, whereof the Prince of darknes is the kéeper: and where, as the torment is easeleſſe, without all intercourse of any refreshing, so it is endleſſe, without all possibility of getting from it. And then, O Lord, let this meditation worke with mée, both to the humbling of my soule, whose desert it is to bee eternally shut vp in that loathsome pit, and to the enlarging of my thankfulnes vnto thée the God of mercie, who hast sent thy

ſonne, to frée me from that intolerable captiuity. Cauſe mée withall (I beſeech thée) to bée as ſenſible of my bondage vnder the tyrany of ſinne and ſathan, as I am of my detainement in this preſent thraldom: and as deſirous to be drawen out of it into the glorious liberty of thy children, as I now am, to be freed from this impriſonment: and if it ſhall hereafter bée thy pleaſure to reſtore mee to my deſired freedome, O make me euer mindful of the bowes and promiſes of good things, with which I am now ready to bind my ſelf vnto thée: that ſo thy mercie may neuer bee forgotten by mée, but may bée euer freſh in memorie to quicken mée to

the

the diligent and faithfull ſeruice of thée, who art the onely God, in three perſons, the Father, the Son, and the Holy Ghoſt, to whom be honor and glory, might, mateſty, and dominion, world without end. Amen.

The ſlaundred perſon, laden with vniuſt reproaches, thus commendeth his cauſe to God.

GReat is my greéfe (O Lord) nether is it to me a ſmall veration, to ſée how wicked men haue ſharpned theáu tongues againſt me. They doe ſhote out bitter woordes like arrowes, and wound mée with their multiplied lies, as

with

with a razour that cutteth de-
ceitfully: and as dead flies doe
cause to stinke and putrifie the
ointment of the Apothecarie,
so do they make my good name
to become euen vnsauorie a-
mongst men. O how bitter is
this vnto me, euen as gall: and
how doth my soule euen pine
away within mee to consider
it: yet (O gracious God) why
should my spirit bee so per-
plexed in mee, hauing such
freedome of accesse vnto thy
Maiestie: Thou art set in the
throne of righteous iudge-
ment, these cloudes and mists
of foule reproaches; cannot
hide the truth of my cause from
thy all-seeing eyes. To thee
therefore doe I appeale, and in
thee doe I put my trust: iudge
thou

thou me according to thy righteousnesse, and according to mine innocency that is in me. I confesse (O Lord) that in thy sight I am a most vile and wretched sinner, and that if I should dispute with thee, I could not answere thee one thing of a thousand. Therefore in the case betwixt thee and my soule, I will lay my hand vpon my mouth, and abhor my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine vprightnesse, and how vntrue these things are which they put vpon me. And indeed this witnesse of my conscience is my chiefe reioycing, and with

with it I do secretly solace my selfe against all their most bitter and poysonfull accusations.

This maketh mee to haue boldnesse towards thee, and with comfort to trust vnder the shadow of thy wings, vntill these afflictions ouerpasse. Send thou from Heauen, and saue me from the reproofe of these that would swallow mee vp. Keepe mee secretly in thy Tabernacle from the strife of tongues.

Furnish mee with patience (I beseech thee) vntill thou pleade my cause and execute iudgement for me: represse my tumultuous and swelling spirits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartily

pray

pray to thée, euen for my moſt vehement accuſers. And (O Lord) if they belong to thée, open thir eies that they may ſée their error, touch their hearts, that they may be ſorie for their bitternelle: Otherwiſe, if they be ſuch, whom thou (who vnderſtandeſt all things) doeſt know to be incurable, repreſſe their rage (I pray thée) let their lying lippes be made dumpe, which cruelly, proudly, & ſpightfully ſpeake againſt the righteous. As for mée, vphold me in my integritie, ſtabliſh me in euery word and good worke, enable me to ſuch an holy & blameleſſe converſation, that thoſe which reproach mée as an euill doer, may either bée won vnto thée by

by my good example, or else may be made ashamed when they be not able to blame my behauiour in Christ. Teach me to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue to sacrifice not my good name onely, but euen my life it selfe for thy glory.

Thus, O Lord, relying vpon thy promised readinesse to heare the prayers of thy seruants, haue I heere poured out my soule before thee, beseeching thee to vouchsafe a gracious audience, both to these and all other my humble sutes, not for mine owne sake, but for thy sonne my Sauiours sake Christ Iesus, Amen.

The

The Perſecuted for a good & righteous Cauſe, and brought into hazard both of his liberty and life is directed thus.

I See now, O my moſt gracious GOD, and in Jeſus Chriſt moſt kinde and loving Father, the truth of that which thou thy ſelfe haſt reuealed in thy bleſſed word, euen that all that will liue godly in Chriſt, ſhall ſuffer perſecution: Thy beloued Sonne told his diſciples that they ſhould haue in the world much trouble, and be vexed and hated, and continually moleſted for his ſake. And now (Lord) it is thy good pleaſure to call mée vnto this ſeruice, euen to beare witneſſe to thy truth by my ſuffering.

Much

Much weakneſſe I acknowledge that I finde in my ſelfe, to ſtand out in ſo iuſt a quarrell, much vnworthineſſe to be aduanced to ſuch an honour. Before thée therfore doe I caſt downe my ſelfe (for from thée is euery perfect gift) beſeeching thée to make thy power apparant in mine infirmitie: and to ſtrengthen mée, poore wretch, that I may cheerfully take vp my croſſe and follow thée.

Breathe into me, by thy ſpirit, the ſauing knowledge of thine vndoubted truth that I may be firmely ſettled therein, and fully aſſured of the goodneſſe of that cauſe, which I am called to maintaine.

Out of the mouth of babes

thou

thou hast ordained strength, thou canst make euen the vnlearned, and the men without knowledge to speake, to the astonishing and amazement of the mighty: It is thy inspiration that giueth vnderstanding. Endue me with courage, that I may speake of thy testimonies before Kings, and may not be ashamed: Season withall, my zeale and boldnes, with such meeknesse and reuerence, that there may be in my behauiour no appearance of vaine glory, but that all may see, that it is the honour of thy Name, and the defence of thy truth which I seeke for. Ground me so sure vpon the rock of truth, shed so abroad thy loue, and the feeling thereof into my inward

parts.

parts, giue mee that earnest of my future inheritance, and that taste of the powers of the world to come, that no windes or stormes, either of plausible perswasions, or of hard and cruell vsage, or variety of torments, set before me, may bee of any force & power to remoue me.

Draw my meditations often, vnto the Prince of my saluation Iesus Christ, who was also consecrated through afflictions. Enable me to learne by his example, to indure the crosse, and to despise the shame for the ioy that is set before me. Let me neuer forget it, that if I suffer as a Christian, I am a partaker of his sufferings, I beare his marke vpon mee, and that this light af-

fliction which is but for a moment, shall cause vnto me (it being the way which thou hast sanded out to Heauen) a farre most excellent and an eternall weight of glory. And when I feele any cowardlie feare to surprise me, and my selfe almost readie to faint in my mind, then bring it to my remembrance, that if I denie thee, thou wilt denie me also, if I cast away my confidence, thou wilt also cast mee off at the last day. And seeing without thee I can doe nothing, make mee earnest in Prayer, and a continuall petitioner to thy Maiestie, from thee to bee supplied with all necessarie graces, such as thou knowest to bee fit for my present case.

Take

Take from mée all trusting to mine owne sufficiencie: Open mine eyes that I may more & more see mine owne scantnes, and the weakenesse that is in me for weighty seruices.

Make mée to knowe that my full dependance vpon thée, shall bee my chiefest stay: and that as without thée, I cannot stand, so being vpheld by thée, I shall not miscarie. And if it shall be thy pleasure to deliuer mée from this question which I am now come into, & to restore mée to my wonted peace, preserue me, I pray thée, from securitie, stirre me vp to make prouision for some greater storme, remembring still, that without being faithfull and constant vnto death, there is

no

no hope to receiue the Crown of life. All these mercies, and whatsoeuer else thou knowest to bee needfull, reach out vnto mee, I humbly pray thee, euen by those promises of grace which thou hast made, and offred in the Mediator of grace & glory, Iesus Christ, Amen.

Some Barren HANNA, or childlesse ELIZABETH, desiring to be blessed with fruit of body, prayeth thus.

NEither am I the first (O most merciful Lord God) whom thou hast thus afflicted, neither am I without examples of holy persons who haue both sued vnto thee for com-

comfort in such an occasion, and haue béene heard also of thée in that they desired. This is no little ioy vnto my grieued heart: for as I am certified hereby, that I may thus bee chastened, and yet be deare and precious in thy sight: so I doe also from thence conclude, that thou both art able to release me, and wilt likewise, if thou sée it in thy wisdome to be conuenient for me. To thée therefore doe I make my moane (O Father of mercies, and God of comfort) be not deafe, I beseech thée, to my prayers. Looke fauourablie, and with a compassionate eye vpon the trouble of thy hand-maide. It hath hitherto beene thy pleasure to shut vp my wombe, and

to

to deny me that comfort by Childzen which thou hast vouchsafed vnto others. Humble mée (I pray thée) vnder thy hand, and graunt that I may truely, and sincerely, and feelingly, acknowledge, that though this be no little crosse, yet it is nothing to that which I haue deserued. It is iust, I confesse with thée, to punish my barrennesse in grace, and my fruitlesnes in holy things, with this want of outward increase.

Make mée (O good God) as sensible of my spirituall defects, as I am of these bodily inflictions. And as it is reported of thée in thy Word, that thou makest the barren woman to dwell with a fami-

lie, and to be a ioyfull mother of children, so make mee (I humbly craue of thée in Iesus Christ) an example of thy mercie héerein. Let mée bée as the fruitfull Vine on the walles of my husbands house, and let (at the least) one Olive plant spring out from mée, to stand about his table. The fruite of the wombe is thy reward, of thée alone doe I desire it, from thy mercie onely doe I expect it.

And good Lord, bée pleased so to order and direct my desires héere, as that I may not in this séeke some outward contentment onely, but that my chiefe respect may be, that by mée, thy Church may bee increased, and that out of mée

may

may procéede such an one by whom thy glory may bée furthered, and the honour of thy name aduanced amongst men.

Teach me withall, so to referre my desires to thy wisedome, and to submit them to thy gracious disposing, that if it shall séeme good to thée, not to grant this my request, I may not murmure against thée, but may patiently and quietly beare whatsoeuer eyther in this, or in any other kinde thou shalt lay vpon mée. Let mee consider, that though this which I now craue bée a fauour not to be despised, yet that thou hast in store better blessings for thy seruants, euen spirituall blessings in heauenly things: stirre mee vp

to seeke these especially, and with Marie, to chuse the better part, which shall neuer be taken from those which once enioy it. And because I haue so great a desire of encrease, let it be my care, both in mine owne particular, to vse all good meanes, by which I may encrease in grace, and touching others also to labour the encrease of thy kingdome, by prouoking, perswading, and through my good example winning and drawing them vnto thee. So (Lord) being by reason of this Crosse, a woman troubled in spirit, out of the abundance of my complaint, I haue poured out my soule before thee, submitting my selfe in all humilitie to thy appoint-

ment,

ment, who makest all things to worke together for the good of those whom thou dost loue in Iesus Christ, to whom bee praise both now & euer. Amen.

A Prayer applied to the state of a man inwardly perplexed with the horror of sin, with doubtings of Gods fauor, and with the tentations of Sathan tending to despaire.

O Thou most pittifull God, and to those whom thou louest in Iesus Christ, most tender Father, neuer did there any poore chased Hart bray after the riuers of water, so as my distressed & amazed soule panteth after thee. Oh that I had faith to lay hold vp-

on that moſt ſweet promiſe, by which thou calleſt all that are weary and laden to come vnto thée. Faine I would, O Lord, approach into thy gracious preſence, and happy ſéeme I to my ſelfe, if I might taſte though but (as it were) ſome crummes of thy rich mercie. One thinketh that all things which I ſee in the World, and which the ſonnes of men doe dote vpon ſo exceedingly, are but dung and droſſe in compariſon of thy fauour: Oh that I might be but one of the loweſt of thy Saints, or as it were a ſeruitour or doore-keeper among thy holy ones. Thus I ſee thy mercy, I admire it, I prefer it in my choice before the greateſt treaſure: but when I

would

would apply it to mine owne particular case, Oh what a world of discouragements doe I meete with: My sinnes doe take such hold vpon me, that I am not able to looke vp: they are so many, yea, more in number then the haires of my head, that my heart doth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of prophane, hardned secure, vicious, worldly, and vnsanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath been abused by me, how I haue beene a reproach and slaunder to thy Gospell, how dead and lumpish, and

false-harted I haue béen in thy seruice, how barren in good workes, and what little proceedings I haue made, going rather backward then striuing vnto more perfection, how I haue contented my selfe with shewes of godlinesse: when (I say) I think vpon these and other my grosse and palpable enormities, I cannot but vtterly condemne my selfe, neyther can I beléeue that it is possible for so vile a wretch as I, to bée admitted to thy fauour. Sometimes I conceiue some little hope, and I séem to my selfe to haue some taste of thy fauour, and some kinde of assurance that I am deare vnto thée in thy Son: but suddenly my comfort vanisheth, my

hope

hope is ouerclouded with perplexed doubtings, and I am well neere swallowed vp with meere despaire. Can any mortall man (thinke I) know the minde of God: or if some holy person may be so farre graced, as to vnderstand Gods purpose touching himselfe, is it possible for so vile a creature as I should come to such a high prerogatiue?

Can the Spirit of the Lord dwell in such a stinking and polluted soule as mine? Will hee vouchsafe to giue mee an assurance of Gods fauour? Or if I might knowe now that I am in the state of grace, what assurance can I haue, that I shall so continue, being beset with many imperfecti-

ons? Thus, O Lord, mine owne thoughts oppresse mee, and mine own soule doth plead the cause against it selfe: Neither is Sathan, the ancient enemy of thine elect, wanting to adde affliction to my misery

Heeretofore his manner hath beene to intice, and to prouoke mee vnto sinne, by hiding and couering the vglie & most loathsome face thereof, and to beare me in hand that it was a very easie thing to repent, & that also thy fauour (O Lord) might be procured by & by. Now he enlargeth my euils and makes my sins to appeare before my conscience in most terrible and hideous shapes: he telleth mee, that my hypocrisie is apparent, that the guilt of my

my heart is written in great letters and cannot bee denied, that it is now in vaine for mee to sue for grace, there being no hope of mercie left for such offenders: that it is to no purpose for me to pray: For as I cannot pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there bee any accesse vnto the throne of grace for the requests of such a trespasser.

Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all those discouragements, which mine owne heart musereth against mee, I doe here aduenture my selfe to thy most glorious presence. If I shall find fauour in thine eyes, shew

shew mée the light of thy countenance and I shall be safe: If thou say, I haue no delight in thee: behold, here I am, doe to mée as séemeth good in thine owne eyes. I know what thou hast spoken in thy word, namely: that if I draw nére vnto thée, thou wilt draw nére vnto mée, and that thou wilt fulfill the desires, and accept the vnexpressible groanes & sighings of thy seruants. Truth it is, O Lord, I dare not say that I draw nére vnto thee as I should, or that my desires are such as they ought to be, or that I groane vnder my sins with such an effectuall and pearcing féeling as is fit.

All that I am able to doe, and that in much weakenesse, is

is to cry faintly vnto thée, Oh draw mee, and I will run after thee: make me to desire thy mercie in sincerítie, bruise my heart, that I may yéelde out many vndissembled sighings after thée. Yet (O Lord) though there bée in mée but such poore beginnings of grace suffer mee not (I beseech thée) to cast away my confidence. I am well assured that thou hast not forgotten thy promise of not breaking the bruised réede, nor putting out the smoaking flaxe, and of giuing a blessing vnto those which hunger after righteousnesse.

Is it possible, O Lord, that thou shouldest leaue off to bée gracious, and shut vp thy tender mercies in displeasure? didst

Didst not thou send thy Son into the World to die euen for chiefe sinners? Is it not true, that where sin abounds, there thy grace aboundeth much more? Could I euer so much as truely desire reconciliation with thee, vnlesse thou didst worke it in me?

Is not this request, Lord helpe my vnbeliefe, the verie voice of thy Spirit within me? Could I complaine of the hardnesse of my heart, or sincerely loath mine own corruptions, as being displeasing to thy Maiesty, if thine owne finger had not effected it?

Should I feele such a combat in my soule, and such a tumult within mee, if thou hadst not truly begunne to drawe me to

thy

thy selfe? Would Satan so continually molest mee, and so eagerly pursue me, with varity of most malitious and sharp assaults, if I were still held captiue by him at his will?

Rayse mée vp therefore (O Lord) I pray thée, refresh my deiected and cast downe soule, perfect the worke of grace which thou hast begunne within mée, make me to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce. Thou hast set mée as a marke vnto thy selfe, thou hast written bitter things against mée, and made mée to possesse my former iniquities, thou hast hidden thy face from mée, and taken mée for thine enemie: comfort mée now according to

the daies thou that hast afflicted me, let me behold thy face in righteousnes, and restore vnto me the ioy of thy saluation.

Rebuke Sathan I most humbly beseech thee: though thou please to buffet mee with his messengers, yet let thy grace be sufficient for me, and make thine owne power in reuiuing mee, perfect and manifest by my weaknes, which of it selfe is readie to be pressed downe with euery tentation. Giue mee that holy wisedome, not to beleeue Sathan, no, though hee speake the truth: inasmuch as he is the father of lies, and neuer speaketh truth but for a wicked purpose. And (O Lord) as thou increasest my comfort, so withall increase my

my care, that I may not fall from perpleritie to securitie, but that I may alwaies keepe my heart with all diligence, proouing my faith, and searching my waies, and exercising my selfe vnto godlinesse. Make mee a carefull and an vnderstanding hearer of thy word, sith it is the word of life, a quickning word, a word which doth reioyce the heart: and because, except that be my delight, I shall vtterly perish in mine afflictions.

Make mee circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and grant that I may studie to preserue the peace of my conscience aboue all things, ta-

king

king heed of wounding it with presumptuous sinnes. And O Lord, stablish mee with thy free Spirit, that albeit Sathan seek to sift me & to winnow me as wheate, yet my faith may neuer faile, but may be as mount Sion which cannot be remoued, but remaineth for euermore.

Thus, O my gracious God, hauing through thy mercie, peace in beleeuing, and ioy in thy holy spirit, I shall finish my course in comfort: which I pray thee grant me for his sake who is the Prince of peace, euen Iesus Christ, to whom with thee and the holy Ghost, be all honour and glory, now and for euer, Amen.

A

A Prayer, then needfull, when a man hath some special combate with some one or moe speciall sins, against which he desireth victory.

O Louing Father in Iesus Christ, it hath pleased thée of thine abundant mercie to giue leaue to euery humbled and distressed sinner, to poure out his soule before thée, and thou hast bound thy selfe by a promise, both to heare and to helpe all those which séeke thée with an vnfained heart: the confident assurance hereof hath giuen me courage (albeit most vnworthy) to present my selfe here before thée, and to conceiue hope that thou wilt not

not send me emptie away.

Wounded, O Lord, I am with mine owne hainous sins, my vntamed flesh dooth alwaies rebell & lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quickelie quenched, and the law of my members so preuaileth, that I cannot doe the good which I would. I haue in mée (I confesse) the seed of euery sin, & my nature is apt to bee wrought vnto any kinde of euill. But (O God) there are some principall corruptions which doe beare in me the greatest sway, and they doe so euen raigne in my mortall body, that I am forced to obey them in the lusts thereof: The diuell also is full of

of most malicious policie, and hee still worketh vpon all aduantages, and out of al things almost taketh occasion to adde fuell to my wicked desires, and by pleasing and deceitfull baits to lead them on to hellish perfection. The more I striue, the stronger (mee thinketh) these corruptions grow: which maketh mee to feare the vtter quenching of thy graces, and the grieuing of thy holy spirit. Hereby my prayers are interrupted, my meditations perplexed, and robbed of their wonted sweetnes, my hearing and reading of thy Word, is made vnprofitable: My faith is encountered with grieuous doubtings, because I cannot feele that strength and power

power of thy Spirit which I would. O Lord, if thy mercie bee not my stay, I must néedes bee ouercome: whom haue I in Heauen but thée: Whither shall I flie but to thy gracious assistance? I beseech thée to haue compassion on me, crucifie and kill these vnruly lusts, abate the strength of these violent and wicked desires: weaken them, I pray thée, and suffer them not to haue dominion ouer me. Let thy Spirit guide me, and lead me into the land of righteousnesse. O if it be thy pleasure, O Lord, still to exercise mée, yet leaue mee not destitute of thy grace: but increase it in mée, that I may grow vnto a larger measure of sanctificati-

on

on: make me hereby the more feruent and frequent in praier, the more straight to preuent all occasions leading vnto euill, the more iealous ouer my waies, the more humble & vile in mine owne sight: that so euen out of euill there may spring good vnto me, and that I may see the fulfilling of that holy promise, that all things worke together for the best vnto thy seruants. Heare me (I intreat thee) in this, and in all other my requests, for Christ Iesus sake thy best beloued Son, and the onely Sauiour of thy chosen, Amen.

A Prayer against worldlimindednesse, distrust of Gods prouidence, and the too close cleauing of the affections vnto earthly things.

MAnifold are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundry are the euils, which (like streames) doe flowe from this hidden spring into my outward man. Among others, I still see (and blessed be thy name who hast made me to see) how my soule is altogether ensnared, and my affections, as it were taken captiue with the immoderate loue of earthlie things. O how am I bewitched

ed with the seeming sweetnes of them: how am I euen with a kinde of violence carried away to the setling of my minde and all the powers of it thereupon: when I am to pray, either priuately by my selfe, or with others in common, when I am called to heare thy word, or am otherwise to be busied in any godly exercise, my heart is rouing, and my affections wandring heere and there, about the matters of the world, so that in these diuine imployments, it seemeth to me that I finde no contentment: but all the time is too long in my conceit which is so bestowed. Thus my spirits are quite dulled, & me thinks I haue no life within mee, when matters of

religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and the promises which thou hast made, to withhold no good thing from those that feare thée: neither can I denie, but that I my selfe, of mine owne particular, haue had great experience of thy goodnesse: but yet when I go about to worke my heart to a dependance thereupon, and to a holy resting and relying vpon thée, oh what stubbornesse doe I méete with, what infidelitie, what wofull distrustfulnesse? What a combate haue I with my tumultuous thoughts, how doe they resist and gainesay, and euen smother and suppresse euerie motion

motion in mée which tendeth to waiting vpon thée: What feares are by and by raised vp of future want, what perilles am I taught to cast, and what plausible reasons dooth my heart frame, by which to make it séeme a vaine and idle, yea and a ridiculous thing vnto mée, to trust to thy prouiding? Thus doe I nothing but euen vexe and teare my soule, beate my braines, and spend my spirits, how to get that which I desire, and how to kéepe and preserue that which I haue gotten. My very sléepe, with these immoderate cares, is oft times taken from me, and so doubtfull am I for the time to come, that I dare not vse that portion which I haue, for my

present comfort. Euen the most behouefull expenses to those of my family, to the poore that dwell about mee, to the maintenance of the Ministry, are a death vnto mée. And albeit thou blessest my basket & my store, and increasest mine estate by continuall adding thereunto, yet still I seeme to heare within, the voice of the horseleaches daughter, Giue, Giue, neither can I perswade my insatiable heart to say, It is enough

Now Lord I beseech thée, to be mercifull vnto me in this thing: Heale in mée this dangerous and increasing sickness: bridle these vnruly and misguided passions: suppresse these tormenting and heart di-

uiding

uiding cares: dissolue this glue, by which my affections are so close fastened vnto these earthly things. Open mine eyes, that I may plainely see the true nature of those things which I so much desire: how fickle they are and how vncertaine, what hinderances, yea what enemies, to the good and prosperity of my soule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach me then to say to my selfe. O why doe I weary my selfe for that, which whē I haue I cānot keep, which sooner or later I am sure I must forgoe? why do I so loue that, which is so great an aduersary to my soule, which will choake good things in mee,

and make it a matter of so much the more difficulty for mee to be saued. And to the end, the heat of my affections after this baser trash, may bee the sooner, & the more throughly allaied, make me to feele the sweetnesse of the things which are aboue: enlighten mine vnderstanding that I may know what the hope is of thy calling: and what the riches of thy glorious inheritance is in the Saints, and what a surpassing exceeding, eternall weight of glory it is, which shall bee shewed vnto vs: that the meditation thereof may make all things else become euen as vile as dung before mee. Worke my euill and vnbeleeuing hart, to a stedfast faith in thy promi-

ses,

ſes, and to a firme perſwaſi-on of the certainety of that which thy word hath teſtified, namely, that if I delight my ſelfe in thée, I ſhall be fed aſſu-redly, & thou ſhalt giue mée my hearts deſire. Oh, why ſhould I doubt of this through vnbe-léefe? why ſhould I not be ful-ly aſſured, that thou which haſt promiſed art able alſo to do it: and that as a father hath com-paſſion on his children, euen ſo haſt thou alſo vpon them that feare thée? Thou keepeſt their bones, thou numbreſt their haires, thou obſerueſt their gronings, thou puttеſt their teares into a bottell: though a Mother ſhould forget the fruite of her wombe, yet thou canſt not forſake them. O thou

the Father of lights, from whom commeth euery perfect gift, make mée to beleeue this: so shall my care hereafter, be more for the light of thy countenance, for ioy in the Holy Ghost, and for peace in beleeuing, then for any of these fading commodities: so shall I be more studious how to grow in grace, then to encrease in wealth, more earnest for spirituall blessings: then for outward things.

O then, I beseech thée, deny me not this request, send me not away emptie from thy throne of grace: I aske not so importunately, in any opinion of mine owne deseruing, I renounce my selfe, I flie to thy promises, I looke for nothing but

but for thy words sake, for thy names sake, for Christ Iesus sake, in whom thy soule is pleased, to whom with thee and thine eternall Spirit, with the bowing of my hart, I yeeld all honour and glory, world without end, Amen.

Against Hypocrisie.

I Remember, O Lord, the saying of thy seruant Dauid, touching the blessednes of that man in whose spirit there is no guile: and that also which thy sonne, my Sauiour spake, that the Hypocrites portion shall bee weeping and gnashing of teeth. In due regard whereof, O most gracious God, being in some mea-

ſure priuy to my ſelfe of mine owne corruption, I am become an humble ſuter to thy Maieſty, vtterly to purge me from the ſowre leauen of hypocriſie.

A ſinne I find it to be which hangeth faſt on, and which cleaueth ſo cloſe, that it is a matter of no little difficultie to ſhake it off. When I examine my ſelfe touching it. I ſée plainly that I am not able to cléere my ſelfe thereof before thée. Many a time haue I in religious ſeruices, ſought more to gaine an opinion of holineſſe with men, then to approue the ſincerity of my heart in thy ſight: and full often haue I made a ſhew of zeale, and feruency in things that concerne

thy

thy worship and glory, when my soule hath beene euen deaded in mée, and without all life of affection thereunto: How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue béene wandring, and my thoughts either wholly straying, or at least farre from all serious thinking vpon the present businesse?

How many duties of godlinesse haue I vndertaken, more with a desire to be séene of men, and to be well esteemed in the world, then for any trueth of loue to the things themselues, or for any strength of care to glorifie thée? I am not able

O Lord

(O Lord) to lay open to the full the hypocrisie of my heart, and that whole body of guile, which lieth lurking in mée. Euen now, mée thinketh I faile, neither is this acknowledgement which I make, so sincere, and so frée from fraude as it ought to bee: neither doe I féele my selfe so déepely affected with my present ease, as I desire: Loth is my stout hart to yéeld so much to the accusing and debasing of it selfe: faine would it shift off euen this vndeniable imputation which I put vpon it. What hope then haue I, (O thou the Father of all mercies) but in thée?

This taste of thy goodnesse, who hast not giuen me ouer to mine

mine owne hypocrisie, but hast made me both to see it, and in some little measure also to lament it, hath emboldened mée to cast my selfe downe héere before thée.

Let it be thy pleasure, I beséech thée, to create in mée a new & an vpright spirit, pluck vp euen all the very smallest sprigs of this poysoned rot of secret hypocrisie: make me to become a true Israelite, a perfit Nathaniel. Thou art the God of truth, thou takest no delight in lying: O stirre vp in me an vnfeined detestation of all doubling, and an earnest loue of inward sincéritie.

Let me neuer forget, how vnpossible it is to blinde thine eyes with outward shewes, or to

to delude thée with faire pretences: thou seest not as man seeth, for man looketh on the outward appearance, but thou beholdest the heart. Suffer me not to content my selfe with a profession of godlinesse, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthinesse: but circumcise my heart (I pray thée) and renue it by thy purging Spirit, that what good thing soeuer I make shew of, the same my soule within may loue vnfainedly: and that in all exercises of pietie, I may not onely draw neére vnto thee with my lips and eares, and outward man: but aboue all, with all the

strength

strength & power of my mind, desiring more to approue the singlenes and sinceritie of my heart vnto thée, who séest in secret, then to purchase an opinion with men, who can sée but the outside alone, and may some be deceiued with shewes. This inward truth vouchsafe vnto me (O holy Father) not for my owne sake, but for his sake, who both is truth, and came also into the world to beare witnesse to the truth, euen Iesus Christ, thy Son & my gracious Sauiour, Amen.

Against backsliding in religion, and for increase of faith.

O Eternall and Almightie GOD, thou hast in thy Word

Word commanded, that wée should take heede of falling from thy grace, and thou hast there testified also, that the end of those which goe backe from their stedfastnesse, after they haue once knowne and professed the way of righteousnesse, will be exceeding fearefull

Be mercifull therefore vnto mee (O Lord) I most humbly pray thee, concerning this, I finde in my selfe great weakenesse, no power haue I of my selfe to persist in goodnesse: Many meanes also doe these euill daies afforde, by which to drawe mée backward: corruption in opinion, wickednesse of example, all manner of reproach and scorne cast vpon sincerities, subtile perswasions

swasions of politique and carnall friends.

By these and the like, mée thinkes I féele in my selfe a great slaking and an abatement of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to growe doubtfull euen of those thinges which I sometimes embraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweete vnto mee as they haue beene. A strange kinde of dulnesse creepeth vpon mee, and I haue no such life and spirit in matters of Religion, as formerly I haue had: and to what a wofull passe these things may come

come, though I haue much hope when I thinke vpon thy mercie, yet well may I feare when I looke vnto my selfe. Great is thy goodnesse euen in this I acknowledge, that thou makest my heart within mee to smite mee for these things, and doest not suffer me to runne without stay, into that hellish downe fall, in which I should be soone plunged, if thou shouldest once forsake me. Go on, I beseech thee, in thy goodnesse towards mee. Quicken vp my dull heart, enliue my too much decaying and deaded affections, reenkindle those sparkes which are euen vpon quenching, and like vtterly to go out, vnlesse it shall please thee to reuiue them. Settle my iudge-

ment

ment, ſtabliſh my thoughts, make firme my conſcience: Enable mée more and more to ſée the truth in matters of religion, and to diſcerne things that differ, giue mée an exerciſed wit, to know both good and euill.

And together with an increaſe of knowledge, giue mee alſo an increaſe of zeale, that I may grow in grace, and thriue in godlineſſe, and goe from ſtrength to ſtrength, vntill I come to that meaſure to which thou haſt appointed mee to come in Chriſt Ieſus.

Let me not in theſe halting and decaying times, be carried away with euery wind of doctrine, through the craftineſſe of thoſe which lie in wait

to

to deceiue. Suffer neyther the cares of the world to choake thy graces in mee, nor vaine pleasures to insnare mee, nor euil examples to misleade me, nor plausible perswasions to enchaunt me, nor the contempt of the times to discourage me, nor mine owne slothfull and sluggish nature to make mee grow weary of well-doing: but cause me so to be in loue with heauenly things, that I may neuer satisfie my selfe with any measure either of knowledge or of practise, but may rather still be ashamed of my selfe that I make no better proceedings, and so may euer aime and striue vnto more perfection.

To this end beget in mee a holy

holy care of vsing all good meanes, by which to bee established in iudgement, & more and more enkindled in affection: such as are the hearing and reading of thy blessed Word, earnest praying, intentiue and busie meditation, carefull watching ouer mine owne soule, marking and obseruing those who walke as becommeth the Gospell, following their faith, and imitating their holy and gracious conuersation.

And when I loke vpon worldly men, such as mind onely earthly things, and beholde how they trauaile to encrease in wealth, and to adde more and more to their outward state: and vpon godlesse persons, and see how they fall away

away more and more, waxing worse and worse, adding drunkennesse vnto thirst; let euen this be a spurre vnto mee, to egge me on-ward in the waies of godlines, that I may thinke it a shame for me, that carnall men should bee more in loue with the world, then I with Heauen, & prophane ones more eager in the seruice of the Diuell, then I in the aduancing and promoting of thy glory. As thy promises, O Lord, haue encouraged mee thus to pray, so let it bee thy gracious pleasure to accept my sute: so shall my soule praise thee, and my tongue exalt thy Name with ioyfull lippes, and that in Iesus Christ, thy sonne and my Sauiour, Amen.

Against

Against hardneſſe of heart.

VVHen I recount with my ſelf (O God of al grace) the ſundry punihments wherewith thou haſt in thy moſt bleſſed Word, threatned to afflict the childzen of diſobedience: among them all a hardned heart, a ſeared conſcience, ſeemeth vnto mée the moſt woefull. Surely, not all the plagues of Egypt, noz all the botches of Iob, are woꝛthy therewith to be compared: who can tremble at thy iudgements oꝛ value thy mercies, who is able to pꝛofit by the vſe of thy Word, oꝛ to reape any benefit by the eꝛcerciſes of thy ſeruice, if this feareſull cruſt be growne vpon

vpon his secret parts? Take away from a man a tender and an apprehensiue soule, a soft and a yeelding heart, wherin is he better then the Horse or the Mule which haue no vnderstanding? Lamentable therefore is the state of these euill times, and miserable the condition of the greatest part nowadaies, ouer whom this dreadfull sickneſſe hath spread it selfe so vniuersally: and wretched, O Lord, should I become, if thou shouldest leaue me to my selfe, and giue me ouer to this raging euill: weake I am in mine own nature, and cannot withstand it; nay, my hart is in it selfe prone vnto it, and many, no small touches of it, haue I often felt, and perceiued

ceiued in mine owne soule: so that I cannot but euen quake to thinke what a miserie it were, if thou houldest (as thou iustly mightest) suffer these beginnings of spirituall senselesnesse to encrease, and this course of inward hardnes in the extreamitie thereof to haue dominion ouer mée. To thée therefore, O heauenly father, who onely doest knowe, and who alone canst supply thy childrens wants, doe I lift vp my soule, to thée in this néedefull time do I make my praier. Thou art my strong rocke, to whom I may in Christ Iesus boldly resort, heare the voice of my petition, and be not deafe towards mée: Preserue mee by thy mightie power, as

from all euils, so from this especially: put into my bowels, a fleshy and melting heart, giue mee a tender and a feeling Spirit. When I heare of the power of thy wrath, let it strike an awe into mee: when thy great mercies, and the fulnesse of thy grace are made mention of, stirre mee vp to affect them, to hunger after them, & euen to long to enioy them: When I commit any sinne against thee, though it be neuer so small, let my conscience smite mee, let it bee a cause of sorrow and griefe vnto mee: when I consider & behold the sins of the times, and see what swarmes of people will needes be damned, O let it make my soule to weepe in secret, and my

my ſpirit within mée to be full of heauineſſe.

When thy word is preached, make it vnto me a word of power, that I may feele how it entreth through, euen to the diuiding of the ioynts and the marrow, and how it is a diſcerner of the thoughts and intents of the heart: and that ſo I may receiue it with all reuerence, and with meekeneſſe, and may perceiue my naturall ſtubbornenеſſe to be more and more beaten downe and ſubdued by it. Suffer mée not lightly to paſſe ouer any euidences either of thy iuſtice or of thy grace, but grant mee to endeuour to make vnto my ſelfe a holy vſe of euery accident.

Let mee neuer ſtoppe my eares to the woꝛds of holy aduice, noꝛ harden my neck when I am repꝛoued: rather let mée deſire to be admoniſhed, knowing that if the righteous ſmite, it ſhall bée a benefit vnto mée: make mée to feare & reſiſt euen the beginnings of ſin, remembꝛing how ſuddenly a hardned heart will créepe vpon mée, if euil be wilfully giuen way to.

Euery ſmall taſte of grace, cauſe mée to make much of it, and to labour to increaſe it: let me euen feare my ſelfe, leaſt I ſhould be hardned thꝛough the deceitfulneſſe of ſin, and ſtill pꝛay vnto thée, to be ſhielded and pꝛeſerued from it. There is no ſo great an enemie to the ſoule as is ſecuritie, neither is

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a reprobate sense at any time so nere, as when it is least suspected, or least thought on: O then, I beseech thee, remoue farre away from me this spirit of neglect, and grant that I may stand vpon a continuall watch, for the preuenting of this pleasing but yet killing miserie: and make me to grow more and more in the feeling & bewailing of mine owne corruptions, and in the desire and taste & apprehension of thy heauenly mercies: and that in and for Christ Iesus sake, whose bloud is the alone purger of the conscience, & the principal softner of the heart: to whom, O thou my soule, doe thou striue with thy selfe to giue praise & glory, now & for euer, Amen.

Against vnclean lusts, and for the suppressing of all vicious and vnchast affections.

MOst true, O Lord, doe I finde that by continuall experience, which thy word hath said, namely, that the heart of man is wicked aboue all things, and that the imaginations thereof are onely euil: out of it doe proceede many defilements of the outward man. This haue I felt, and doe yet feele in many particulars, euen how the Lawe in my members, rebelling against the lawe of my minde, leadeth me captiue vnto the law of sinne, so that I am both hindred from the good which I affect, and drawne

drawne euen head-long into that euill which I most abhor: Neither haue I in any one thing more cause to acknowledge and to complaine of this, then in those inordinate and vnruly motions which are directly contrary to that holinesse and honour in which euerie one of vs is bound by thy sacred word to possesse his vessell. The lusts of concupiscence are exceeding violent, and doe euen consume and waste within mee (like some raging fire) all religious and holy motions.

Much adoe haue I to temper my selfe from actuall filthinesse: many a time hath the diuel, who knoweth my weaknesse, and lieth in wait to de-

uour, much endangered mée: Nay, O my most gracious God, had it not béene for thy restraining hand, doubtlesse this sinne, euen in the extremitie thereof, had long since preuailed ouer mée. It is thy great mercie, which hath stopped me, when I haue bén almost foiled in the combate, with this loathsome sin: And great cause I yet haue, to bé iealous of my selfe, perceiuing such an army, and euen a very legion of vncleane desires, to fight against my soule. But in thée is my hope, O thou most holy Lord, to thée doe I cry, and from thée doe I expect relieefe in this great necessity.

Mortifie my flesh (I humbly pray thée) by thy mightie Spirit,

Spirit, crucifie my lusts, suppresse my boiling and vnruly motions, slake and quench in mée this vnlawfull heate, sanctifie me throughout, that my whole spirit, and soule, and bodie may bee kept blamelesse to the end. Plant in mée a deepe detestation of this abhominable euill: let mée euer remember that thou seest in secret, and that all things, though neuer so close carried before men, are naked in thy sight, and that (according to thy Word) whoremongers and adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake foorth vpon the Children of disobedience.

And whereas, O Lord, I

haue sometimes in my priuate thoughts emboldened my selfe to this sin, in a hope of liberty and opportunitie for repentance after it, restraine in mée this intolerable presumption, and cause me to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, & to lead a man on, who is once ensnared, like an ore that goeth to the slaughter, and as a fole to the stockes for correction, without any knowledge or thought that hée is in danger. Make mée also carefull and diligent, and constant in the vse of all good meanes, for the preuenting of this intiring wickednesse, let me be industrious and painful in the place and calling wherein

in

ing thou hast set me, idlenes being such a breeder of vncleanes.

Teach mee to make a couenant with mine eyes, that lust may not creepe in by those windowes into my inner man: to bee gracious in my speech, forbearing all filthy and wanton talke, sober in my attire, moderate in my diet, carefull to cut off all superfluous pamperings of the flesh, choice of my company, watchfull ouer mine owne heart, taking heede of cherishing or entertaining the smallest motion, mindfull of my profession and of him to whom I am coupled by faith, remembring what an indignity it shall bee to take the member of Christ, and to make it the member of an harlot.

Giue

Giue me a reuerent respect, and a sober vse of the honourable estate of mariage, which thou hast ordained as a remedie against this shamelesse iniquitie. And aboue all, let my soule neuer cease to cry vnto thée, who art ready to be found and who neuer deniest the suites of those, who present their praiers vnto thée, in the mediation of that vndefiled and spotlesse Lamb Christ Iesus, to whom with thée and thy all-sanctifying Spirit be glory and praise throughout all generations, for euer, Amen.

Againſt malicioꝰſneſſe, hardneſſe to be reconciled and deſire of reuenge.

O Almighty Lord GOD, when I looke into thy Word, I therein do daily ſée it to be thy will, that in as much as lieth in vs, we ſhould haue peace with all men, and that vnitie ſhould bée ſo déere vnto vs, and ſo precious in our eies, that we ought to ſéeke it, and to enſue it, and euen to vndergo ſome hard conditions to obtaine it: but when I returne backe to the view & beholding of mine owne heart, I finde there an abſolute and a very ſtiffe reſiſtance hereunto, I cannot perſwade my ſelfe to paſſe by offences, or to breake

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offstrife, or to bee pacified towards those from whom I haue receiued wrong. The hope of reuenge is euen sweete vnto me, & it seemeth to me that I could be content to beare any charge, or to endure any paines for the wreaking of my displeasure vpon my aduersaries. My very sléep departeth from me, & I forget euen my profit & ease, while I am casting and studying with my selfe, how to reuenge. The offers of peace are lothsome vnto me, neither am I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable and reuengefull disposition: albeit it is sometimes pleasing to mée, so that I take

thought,

thought, and plot how to accomplish it, yet when I call my selfe to account, I cannot approue it. Thus am I much distracted: religion vrgeth mée to suppresse it, corruption eggeth mée forward to aduance it. So often as I thinke vpon thy reuealed will, I féele my selfe bound to reforme it: but when I again consult with flesh and bloud, mée thinketh I sée many reasons to maintaine it. One while I thinke, Oh how shal I answere the Lord, if I doe not forgiue? Another while againe I imagine, How shall I liue among men, if I shew my selfe so easie to put vp wrongs? Let not the Sun goe downe vpon thy wrath, saith the Spirit: Suffer not thy

thy selfe to bee abused, saith the flesh. Forgiue, and thou shalt be forgiuen, saith the Lord: Beare one wrong, and bee sure of many, saith the world: Whether now shall I turne me, being thus tossed vpon the waues of such contradicting thoughts: where shold I hope to finde fauour, but with thée (O Lord) who art the God of peace, and whose spirit is the spirit of Peace: Do thou, I beseech thée, determine this combate, giue victory to thy trueth: and let the loue of peace be strong, and preuaile against the desire of contention. Let me euer loke more what thou commandest, then what my owne corrupted heart affecteth: what my owne offences

offences are against thée, then what the trespasses of others are against my selfe: what shall be acceptable in the sight, then what shal vphold my supposed credit before men. Enable me to a serious meditation of the fréedome of thy great loue in Christ. Wée, O Lord, had offended thy Maiestie, and thou mightest haue gotten glorie to thy selfe by our eternall condemnation: yet it pleased thée to offer thy grace vnto vs, and euen to séeke vs, and to beséech vs by thy Ministers to bée reconciled, and to tary and wait for our repentance, & to beare with our stubbornnes, though we haue often euen with scorn reiected thy kindnes.

Who am I then (O most gracious

gracious God) that I should be so stiffe towards men, hauing found in thée towardes mine owne soule such an vnspeakable readines to forgiue: What be all the iniuries that man can do to me, in respect of one of my smallest sinnes against thy Maiesty? Or, how can I come vnto thée with a hope of mercy to mine owne soule, when I find such an implacable disposition in mé towards my brother?

Oh then, I beseech thée, abate in me these swelling spirits, represse these motions and inclinations tending to reuenge; stay me from encroaching vpon thy office, to whom onely vengeance doth belong. Giue me a calme, a curteous,

and

and a gentle hart. Let the same minde be in mée, which was in Christ, who when he was reuiled, reuiled not againe, but prayed for his Persecutors, and laide downe his life for his enemies: so teach mée, I pray thée, to beware of rendring euill for euill: make me rather to seeke how to ouercome euill with goodnesse, knowing and perswading my selfe, that howsoeuer the World may thinke it basenesse or simplicity in mee, to be thus easie to forgiue, & patient to endure, yet it shall bée a pledge to my soule, that my sinnes are pardoned with thée, and that I am made like the image of Christ.

And among other things, neuer let mée forget how odi-

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ous all my praiers and deuotions, of what kinde soeuer, will be in thy sight, so long as my hart is ful of vnreconciled thoughts against my neighbour: that so, euen in loue to my selfe, and in desire of mine owne good, I may put on the bowels of mercie, chusing rather to be a loser heere among men, then to make my praiers loathsome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I beseech thee, the desire of my soule both in this, and in all other needfull things, euen for his sake who gaue himselfe to be the propitiation for our sins and to make peace betwixt thee & our soules, Iesus Christ thy Son, and my Sauiour, Amen

Against

Against pride, and the affectation of excesse and nouelties in apparell.

INfinite, O Lord, are the beguiling enticements of this excessiue age, and many be the bewitchings of these wanton times. Diuers things are there very effectuall and powerable to corrupt: but hard is it to finde whom to follow, or in whose steps to tread, for ones better furtherance vnto godlinesse. Among other the farre-spreading euils of these sinfull daies, oh how intolerable is the pride and vanity of all estates: How excessiue and how toyish are the habit & the apparell of the greatest part? who keepeth himselfe within the lists of his ability,

abilitie, or within the limits of his calling? How are our men, as it were transformed into women, by their lascivious and effeminate attire? and how be our women quite degenerate from their sex, and from the modesty thereof, by their mannish complements? This thou seest, O Lord, and forbearest, not because thou art slacke, but because thou art patient.

Doubtlesse, thy soule shall in time be auenged on this sin, and thou wilt punish it, euen as of olde, thou didst the pride of Sodom, and the hautines & vanitie of Ierusalem. How much then the more wofull is my case, and the more abhominable my sinne, who knowing the

the lothsomenesse of this foule disease, doe yet ioyne with the times therein, and run into the same excesse that others doe?

O Lord, how apt am I to fashion my selfe to the common course: how easily am I ouercarried with this humour of new-fangledness? how much haue I wasted vpon the superfluous decking of this earthly tabernacle, by which the bowels of many of thy poore distressed Saints might haue beene greatly comforted?

How many good houres haue I spent in trimming this outward sheath, which might haue beene much better bestowed vpon the adorning and beautifying of my soule? How often haue I beene more busied

ſied how to ſet out my ſelfe be-
fore men, then how to become
gracious before thée: O Lord,
if thou ſhouldeſt be ſtraight to
marke and to punish theſe
things, what am I that I
ſhould endure it?

Bleſſed bée thy Name, who
haſt dealt thus mercifully with
mée, as not to giue mée ouer to
this vanity, or to leaue mée to
the practice of it without re-
morſe. I beſéech thée humble
mee with beholding it, make
my heart mourne within mee,
that being a profeſſor of godli-
neſſe, I ſhould yet liue and
take delight in ſuch a groſſe
enormitie: make mée to bow
againſt it, and to caſt it from
mee euen with indignation, as
a menſtruous cloth: ſtirre me

vp

vp, more to seeke the decking of my inner man with grace, then the pranking of my bodie with gay attire: encline my heart to loke rather after the robe of righteousnesse, then the garments of excesse: for the cloake of zeale, the girdle of veritie, the shoes of the preparation of the Gospell of peace, and that holy instruction which shall be a comly ornament to my head, and a chaine to my necke, then these painted trinkets, which shall perish with their vse, and are nothing but the padges of pride, the baites of lusts, and the cherishers of idlenesse. Make mee to remember, that the shame of sin, did first beget the necessity of clothes, and that therefore

apparell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eies from looking vpon my selfe, to the serious beholding of others wants, & let it be my practise to cloath the naked, and to giue their loines occasion to bleſſe mee, because they haue beene warmed by my charitie.

Let me euer, not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober cariage, following their grauitie, and framing my selfe to their example.

Cause mee to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my

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lying downe in the graue, and my making my bedde in the darke, vpon my naked standing before the tribunall seate of Christ, that so my mind may more and more bee estranged from these outward garnishings, and may chiefly seeke for that white raiment, the innocencie of thy Son, by which the filthy nakednes of my soule may be couered, and I presented without spot before thee.

O lift vp my soule to affect this happines, and that for his only sake, who being the brightnes of thy glory, was yet pleased to become without beauty, and to hang naked on the crosse, to the end that he might hide our sinnes, from thy sight, euen Iesus Christ, Amen.

A Prayer of humiliation and sorrow, after some speciall sinne committed.

O My God, I am ashamed and confounded to lift vp mine eyes vnto thee: mine iniquities are increased ouer my head, and my trespasses are growne vp vnto the heauens. I must needes wonder at thy great forbearance, that I am not euen swallowed vp, or swept away with some extraordinarie iudgement.

And now, O Lord, especially, hauing so grosly sinned against thee, and done so great an euill in thy sight: How haue I (vile wretch that I am) wounded mine owne conscience? How haue I laide my selfe

selfe open to the malice and mischiefe of the Deuill: what a disgrace and slaunder haue I wrought vpon my profession: What an offence and scandall haue I giuen vnto others: What a ioy will this bee to the wicked, that they haue now by mee gotten something to speake euill of: But (aboue all O Lord) how haue I dishonoured thee, whose fauours haue been so many, and so continuall towards me: I know not with what names and tearmes to set out my sinne, sufficient to expresse the haynous and hideous nature thereof. When I thinke vpon thy patience, vpon the meanes of grace which thou hast afforded mee, vpon the light of know-

ledge which thou hast giuen me, vpon the good motions (as it were so many gracious aduertisements) which thou hast from time to time, stirred vp in mee, vpon the profession which I make, vpon the sundry promises and vowes of better obedience with which I haue tied my selfe vnto thy Maiestie, vpon the diuers admonitions which (by thy prouidence I knowe) haue beene vsed to mee by thy seruants, purposely to preuent and to stop this euill in mee: me thinketh I may call it rebellion (which is as the sin of witchcraft) or presumtion in the highest degree. And yet (O Lord) I feele such a benummednesse to creepe vpon mee, such

such a hardned crust to growe vpon my secret parts, that albeit I see my sinne, and know it to be exceeding great, neuertheless, I cannot so bemoane it, so lament it, so grieue for it, so detest and abhorre it, as I should.

Smite (O gracious God) smite, I beseech thee, my flintie heart, make it euen to melt within me at the sight of mine owne transgressions: Settle in it that godly sorrow which causeth repentance vnto saluation. Humble my soule vnder thy mighty hand, and suffer mee not to freeze in the dregges of mine owne corruptions.

Make mine head full of water, and mine eies a fountaine

of teares, which may runne downe like a riuer, day and night: Oh let me take no rest, nor suffer the apple of mine eye to cease: cause me to poure out my heart like water before thy face, that I may by all meanes testifie the vnfained greife of my soule, that I haue so displeased thee. And grant (O Lord) that I may not sorrowe so much because of hell and condemnation which I haue made to be due vnto me: but that my cheife veration may be to thinke how I haue abused thy mercy, & requited thy exceeding loue with so foule a trespasse.

Withall (O most gracious Father) seeing there is mercie with thee, and that thou hast no

no desire that the wicked should die, giue me leaue to become a suter vnto thy grace, not in mine owne name (for what am I that I should presse into thy presence?) but in the name of thy dearest sonne, the alone Mediatour, and the onely peace-maker of his chosen. I most humbly beseech thee for his sake to haue mercy on me: O Lord, a plaister of his blood shall be a most soueraigne medicine, to cure my running and rotten and festered sore. His stripes and wounds are of an healing nature: no sope nor nitre of mine owne tempering can purge away my filthinesse: only his blood hath that scouring force, that it can make scarlet and crimson sinne

as white as wooll. O then I pray thee, wash mée throughly from mine iniquity, and according to the multitude of thy compassions, cleanse me from my sinne.

Turne thy face from mee, and from my hatefull and enormous course, and look vpon the perfect and vnspotted righteousnesse of thy Son. Supply my emptinesse, out of his infinite fulnes, the depth whereof cannot be fadomed, nor the store thereof consumed. Couer my vncleannes with the robe of his holinesse, euen with the garment of saluation, with which thou deckest and tirest thine Elect. And albeit I am of all others which either haue been, are, or shall be, the most vn-

vnworthy: yet vouchsafe to certifie my soule of thy grace and fauour by the secret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy saluation, restore to mée that sweet taste of thy loue, which I was wont to haue, and which I now haue robbed my selfe of, by this my disobedience towards thée.

Let the apprehension of my sinne be tempered with a comfortable application of thy mercy, that I may hold an euen course betwixt feareless securitie & faithless despaire: beholding at once, both my vilenesse to humble me, and the riches of thy grace to reuiue mée.

And, as an euidence of thy

loue

loue in this behalfe, strengthen mée by thy grace, to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in mée all pride of heart, and may make mée to abase my selfe, and to become euen vile in my owne sight. Grant mée to be hereupon the more watchfull ouer my course, the more diligent to auoide all inducements and inticements vnto these or the like euils, the more apt to be taught, the more willing to be admonished, the more forward to begge thy assistance, and the more charitably compassionate towards others, rather pitying & bemoaning, & praying for, then censuring their infirmities.

And

And, Lord suffer me not, I beseech thee, to satisfie my selfe with this, that I haue once made some shew of humiliation & sorrow for my falles, but grant I may increase in the performance of these duties, and may euery day renue and enlarge my repentance for particular slips, growing still into a deeper detestation of my sinnes, and desiring with more and more earnestnes, and striuing, to be renued in the spirit of my mind: that so being cleansed from all filthines both of the flesh and spirit, I may grow vp vnto full holinesse in thy feare, through Christ Iesus, in whose name onely I commend vnto thee my requests, & for whose sake thou hast

hast promised to deny nothing to thy seruants, So be it.

A Prayer in respect of death, needfull at all times, but especially in sickenesse.

O God, the God of the spirits of all flesh, and which hast the keyes of Hell and of death: thou hast prepared them both, and thou rulest them both at thine owne pleasure: I beseech thée be mercifull to a poore trembling and weake-hearted sinner, and vouchsafe to preserue mée from the horrour and extreamity of dread, into which I am euen now ready to fall.

When I consider (O Lord) how that I dwell in a house

house of clay, my foundation being in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my sister: & how my belly trembleth, and what a kinde of rottennesse commeth into my bones: my spirit seeming to faile me, and my heart within mée being filled with dismaiednesse. Especially, when I thinke vpon the iudgement that commeth after it, & the straitnes of that account which I am instantly to be called to, and vpon those euerlasting chaines vnder darknesse, in which the wicked are reserued vnto the last sessions, I am then so euen ouer-

whelmed

whelmed with amazednesse, that I seeme to my selfe for the present, not to know where to find any true refreshing. I am told by thy blessed and not deceiuing word, that the sting of death is mine owne sinne, and with it I daily feele my selfe goared and galled and wounded so exceedingly, that (mee thinketh) to mee (poore wretch) there can be no hope of recouery, but death must needes be as a passage to leade me into the bottomlesse prison of hell.

Raise vp (O Lord, I beseech thee) these my sad and vnquiet thoughts, teach me how to ouercom these discouraging and killing perplexities, that death may not be vnto mee

as

as a King of feare: not I, as one of the wicked, whose hope with perish with their breath, and the candle of whose comfort is put out, when thou art pleased to take away their soule. Reuiue my memorie, that I may call to mind, & comfortably ponder those things which thy sacred Word hath taught me: namely, how the nature of death is cleane altered to thy seruants, the sting is plucked out, & it selfe is swallowed vp in victory. To them the comming thereof shall bee a time of discharge, they shall by it be freed from sicknesses of body, from anguishes of spirit, from all possibilitie of sinning against their GOD, from the tedious and discon-

tenting

tenting ſociety of the vngodly: their fleſh ſhall reſt in hope, their graues ſhall bee vnto them as beddes of eaſe, being ſweetned and ſeaſoned by the buriall of their Sauiour: the Angels ſhall giue attendance vpon their ſoules, to conuey them into Abrahams boſome, to the fellowſhip of beleeuers, to the ſpirits of iuſt and perfect men: ſo ſhall they bee with Chriſt, which is beſt of all.

This (O Lord) is the happineſſe which commeth by death vnto thy choſen: O what are all the moſt tormenting ſickneſſes, the bitter pangs & ſorrowes of the graue, vnto ſuch a glorious exchange? Who would feare corruption, for a neuer-fading crowne of righteouſneſſe?

teousnesse? What is a momentany yéelding of the bodie to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the time appointed, these vile bodies shall by the mighty working of thy beloued Sonne, be fashioned like vnto his owne glorious body, and so both bodies and soules bée for euer with him in his Kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timerousnesse, proceeding from the guilt of sinne, may bée turned into a chéerefull expectation, and euen a longing for the day of my dissolution.

And

And, least I should beguile my owne soule, in laying claime to that spirituall refreshing which belongs not to mée, make mée to labour for those assured euidences and vndeceiuing fore-runners of a happy departure.

I know, O Lord, that if I liue héere without conscience, I shall surely die without comfort. Holinesse héere is the way and path to future happinesse. I must séeke to glorifie thée, if I desire to be glorified with thée. I must fight the good fight against Sathan, against the world, against mine owne corruption, I must faithfully fulfil my course, and performe the seruice to which thou hast appointed mée, I must

muſt know thy truth, and keepe the faith in ſoundneſſe and ſincerity to the end: otherwiſe it will bee in vaine to expect a Crowne of righteouſnes.

I muſt come to the firſt reſurrection, or elſe I ſhall neuer eſcape the ſecond death. Grant me therefore grace (I humbly pray thée) to ſerue thée in holineſſe and righteouſnes all my dayes, and to endeauour alwaies to haue a cléere conſcience towards thée, and towards all men: Kill my corruption in mée, that I may bée euen dead to ſinne, but aliue to thée in Jeſus Chriſt.

And, becauſe if I liue after the fleſh, taking thought for it, to fulfill it, I ſhal die: therefore I beſeech thée, to mortifie the

déeds

deeds of the body by thy Spirit, that so I may haue my fruit in holinesse, and my end eternall life.

Teach me often to number my daies, and to consider the vncertaine certentie of my end, that I may die euen euery day, still loking and still preparing for my change, and making account that each day may be the day of my dissolution.

Strengthen also my weake and faint faith, make me strong in thee, and in the power of thy might, seale me with the holy spirit of promise, as with the earnest of my heauenly inheritance: that so no anguish of sickenesse may discourage mee, no pang of death

death dismay mée, no assault of Sathan ouercome mée: but that come death when it will, or in what maner it shal please thée, I may boldly (through Christ) commit my soule to thée, as vnto a faithfull Creator. Grant mée this comfortable blessing, for his sake, who died to free me from death, and from him that had the power of death, euen for Christ Iesus sake, Amen.

A Prayer more especially fitted to the state and occasions of a sicke person.

O Most mercifull and gracious God, thou whose prouidence reacheth into the most

most withdrawne and solitary places, and which causest the beames of thy fauour to shine euen vpon cheefe sinners, vouchsafe to cast thy compassionate eye vpon thine afflicted creature, whom thou hast laid vpon this bed of sickenes. Just (O Lord) it is with thée thus to chasten mée: nay, if thou shouldest crush my body into many péeces, and suddenlie plunge mée into hell, it were no more then my due desert. What a stained sinner am I by nature, stript of all goodnes, and cable to bée wrought vnto any, euen the vilest euill?

What a world of trespasses haue béene since committed by mée, notwithstanding the greatnes of thy patience, and the

the varietie of good meanes which thou hast vsed both to informe and guide mée vnto godlinesse: I will not therefore (O Lord) I dare not, I cannot plead against thée: It is my duty rather to magnifie thy mercy, who art pleased so mildely and so fatherly to correct mée: it being frée to thy iustice, to cut mée off as an eare of Corne, and to giue mée ouer to the Prince of darknesse, and to leaue mee for euer to that wofull Kingdome of eternall misery.

Vnworthy I am (I most willingly confesse) because of my former slacknes, and coldnesse in this duty of calling vpon thy Name, to haue any small accesse into thy presence:

Yet, seeing thou art wont euer more to respect the trueth of thine owne promise, then the desert of those which pray vnto thee: therefore I beseech thee, which art pleased to call thy selfe, The hearer of Prayers, to hearken vnto the hearty and vnfained desire of my Soule. Sanctifie vnto me (O Lord) this present sickenesse, let it be as thy schoole, in which I may truely learne to know my selfe more effectually then heretofore.

Make me to consider seriously that all paine and griefe is but the fruit of sinne, and that as all sicknes naturally makes way for death, so death (in it selfe) is the forerunner of eternall condemnation. Bleese

this

this thought and this meditation so vnto mée, that I may make it my first care (now in this visitation) to séeke peace and assurance of reconcilement with thy Maiestie. To this ende giue mée a déepe touch, and a sensible vnderstanding of my sinnes by-past, take from mée all guile of spirit, all disposition to flatter or to soth vp my selfe, or to lessen either the number or qualitie of mine iniquities: Cause me euen to breake and plough vp my heart, to search and to trie my wayes: that so out of the aboundance of my féeling, I may poure out a most plentifull and sincere confession before thée. Let mée remember it to bee in vaine, to

ſeeke to hide that from thée, which thou (before whom all things are naked and open) doeſt know more fully and more directly then my ſelfe: and that the diſcouery and laying open of my ſinnes, is the next way to find thy mercy in forgiuing them.

Adde withall that ſtrength vnto my ſcant and ſmoaking faith, that I may, amidde the ſight of mine owne tranſgreſſions, lay holde vpon the merit and fulnes of my Sauiour. Make me heartily to diſclaime all hope of helpe by my ſelfe, or any other creature in Heauen or Earth whomſoeuer, and to caſt all my burden vpon him, who by himſelfe hath purged ſinne, and whoſe death is an abſolute

absolute and an all-sufficient sacrifice for the guilt of all beléeuers. Oh that I may féele my selfe knit and vnited vnto him: so shall I, in and by him, bée presented blamelesse to thy Maiesty.

And because (O Lord) I am full of imperfections, and there is in my nature much weakenesse, and a great deale of frowardnes, and readinesse to repine and rebell against thy ordinance, therefore furnish mée with necessary graces, and with all such gifts as thou knowest to bée fit for my present case: Endue mée with patience, to beare whatsoeuer it shall bée thy pleasure to lay vpon mée, and méekely to submit my selfe to thy most wise

appointments: Assure mée that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more then thou shalt giue mée strength and power to endure. Let me not desire life, otherwise then for the further aduancement of thy glory. Subdue in mee all loue and liking of this present World, grant that the hope of the glorie which shall bee shewed hereafter may bée so strong within me, that all things may séeme vile vnto mée in comparison thereof. Make mee comfortably capable of the aduice and counsell of my Christian friends, which in their loue shall goe about to refresh my soule.

Make

Make me able also to speake profitably and for good to those that belong vnto mée: Put vpon me, and in me, charitable affections and thoughts, to, and concerning others, being ready to satisfie where I haue failed, & to remit, euen where I haue receiued the greatest wrong.

Prepare mée to my last conflict, and strengthen me against Sathans assaults, that in despight of his malice, yet I may still holde me fast by thée, and resolue, though thou slay mée, yet to trust vpon thée.

And because (such is thy great goodnesse to vs thy poore creatures) sickines doth not alwaies exercise his full strength

vpon our bodies: therefore giue mée (I beseech thee) that wisdome to make vse of euery breathing, and of euery little time of ease which thou doest affoord mee, that in it I may gather strength against the times of greater anguish.

Fixing still into my minde, those things which I haue from time to time learned by thy word, that thereby I may be quickened and find comfort in my greatest neede. And alwaies (O Lord) as the time of departure shall approach, so let my soule draw neerer vnto thee, my heart powerfully crying, when sickenesse shall take away the vse of my tong, Into thy hands I commend my Spirit: Come Lord Iesu,

come

come quickelie. And when death hath parted my Soule from my body, let thy Angels (which doe alwaies by thy appointment pitch their Tents about thy seruants) conuey it into that place of rest, which the bloud of thy Sonne hath prouided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, bee praise and thankesgiuing now and euermore, Amen.

At the very point of death.

O Lord God of my saluation, who hast thy dwelling on high, and yet abasest thy selfe to beholde the things in

Heauen and Earth, vouchsafe (I most humbly pray thee) to take notice of the sighes and groanes of thy poore vnworthy seruant. The snares of death haue compassed me, and the griefes of the graue haue caught me. I am weakned and sore broken, mine eye is sorrowfull through mine affliction, my bones are vexed, my heart panteth, my strength faileth mee, and is dried vp like a potsheard, my tongue cleaueth to my iawes, thine arrowes haue light vpon me, and haue euen drunke vp my spirit. I am brought to the gates of the pit, and to the dust of death: I see that mine habitation is departing, and is in remouing from mee like a shepheards

Tent,

Tent, thou art euer ready to cut off my life like a Weauer. The pangs which are vpon mée are vnspeakable: if my strength were the strength of stones, or my flesh of brasse, I could not continue to endure them.

Before thée therefore, O thou most gracious Father, doe I powre out my whole desire: to thée doe I declare my paine: forsake mée not, O Lord, bée not thou farre from mée, my God, my hope is euen in thée. Thou makest the wound, and bindest it vp: thou smitest, and thy hands make whole: thou bringest downe to the graue, and thou raisest vp.

Ponder my words, and looke vpon the sorrowfull sighings

ings of mine afflicted Soule: poure the oyle of gladnesse into my bruised Spirit: as the strength of my body doth decrease, so make the feeling of thy loue in Christ Iesus to encrease: Assure my soule that thou hast cast all my sinnes behind thy backe, and that there is a firme & vnalterable peace made betwixt thée and mée, by thy deare Sonne, who is the Prince of Peace. Let thy spirit witnesse to my spirit, that the sting of death is pulled out, and the head of him who had the power of death, that is the diuell, so bruised, that neither of these shall bring any the least annoyance to my Soule: that I may, in a kinde of holy manner, triumph ouer them both, and

and say, O death where is thy sting? oh graue, oh hell, where is thy victory?

Rebuke Sathan, I beseech thée, that he may not interrupt my comfort, nor steale from mée those gracious pledges of thy loue which thou hast giuen mée. Cleare the eyes of my faith, that I may euen sée (with Steuen) the Heauens open, and the Sonne of man standing at thy right hand, ready to receiue mee. Giue mée that inward ioy in the Holy Ghost, and that comfortable taste of the powers of the World to come, that I may euen forget my present anguish, and may quietly endure all, for that infinite happinesse which is set before mée. Let mée euen

long

long for my appointed time, as the seruant longeth for the shadow, and as the hireling looketh for the end of his worke: Let this life be vile before mée in comparison of eternall life: and although the society of my friends hath béene, and yet is swéet vnto mée, yet so fix my heart, I pray thée, vpon the fellowship of the spirits of iust and perfect men, which are in Heauen, that my whole desire may be towards it. And when these encreasing throes and pangs, these faint and consuming fittes which are now come vpon me, shall haue enfeebled my tongue, and depriued me of speech, yet then let thy Spirit within mee make request for mée, with sighes

and

and groanes, which cannot bee expressed, euer crying, Lord Iesu receiue my soule, O Lord receiue my Spirit: And so (Lord) let death be to me, euen as the Angell was to Peter, a guide to leade mee out of prison, into liberty, a messenger sent from thee to conuey mee from this vale of teares, into eternall blisse: and that for his sake, who hath sweetned the graue with his owne bodie, and destroyed death, by subiecting himselfe vnto mortality, and now sitteth at the right hand of thy Throne, euen Iesus Christ, the very anchor of my soule, and the foundation and staffe of my hope; Amen.

Addi-

A direction for those who desire to performe the Christian duty of Prayer, on the behalfe of a sicke friend, or neighbour whom they come to visite.

WE are vnworthy (O Lord) to speake vnto thy Maiesty, either for our selues or others: yet this duty lying vpon vs by commaund, and having a promise annexed thereunto, we are bold in Iesus Christ to commend vnto thée the weake estate of this thy seruant.

All sicknesse is from thée, and to thée belong the issues of death. Thou killest and thou makest aliue, thou bringest downe to the graue, and thou

thou raiſeſt vp: to whom ſhall wée goe in this and other our neceſſities but onely vnto thée? Wée could wiſh (O gracious GOD) the continuance of his Chriſtian fellowſhippe, the lengthening and enlarging of his dayes, but wée willingly ſubiect our willes to thy determining: Thou, Lord, knoweſt what is beſt, and thereunto make vs wée beſeech thée, willingly and readily to ſubſcribe, and to deſire both his life and our owne, onely ſo farre forth, as may be for his and our further good in the more diligent and zealous aduancement of thy glory. I rame him alſo, wée pray thée, vnto the like yeelding: and ſo bleſſe vnto him this viſitation, that by it he may be more

more and more humbled in the sight of his owne sinne, and may increase withall in an vnfained and longing desire after Christ.

Enlighten his eyes, that hee may know what is the hope of his calling, and what is the exceeding greatnesse of thy mercy and power towards all beleeuers. Strengthen his faith, that he may with it (vtterly renouncing himselfe) lay fast hold vpon the merits of our onely Sauiour.

Protect him against Sathan, blunt the edge of his assaults, that they may neuer wound him to despare. Remoue from him a dull spirit, and all secure and hardened thoughts, all worldly desires, all lingring after

after the deceiuing ſweetneſſe of theſe earthly things. Giue him patience to beare, and conſtancy to endure whatſoeuer it ſhall be thy pleaſure to inflict. Vouchſafe him comfort in conſcience, ioy in the ſpirit, peace in beleeuing, together with a ſetled and well grounded expectation of eternall life and ſaluation by thy Sonne.

Grant to vs tender and feeling hearts, that both his ſorrowes and the griefes of other of thy ſeruants may be apprehended by vs, as if they were our owne: Let thy word of grace be in our lippes, that wee may be able to ſpeake holily, ſoundly and cheerefully to the comfort of his ſoule.

Teach

Teach vs in him, and in this house of mourning, to see the end of vs all, and to lay it to our hearts, that so we may labour to bee prepared for our last departure. All these graces, both for him and for our selues, we beg in all humility at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as hee hath taught vs in his word: Our Father, &c.

A Thankesgiuing for a sicke man, if God be pleased to send recouery.

Suffer me not, O Lord, to be in the number of those, who are forward to aske in the time

time of neede, but careleſſe to ſhew themſelues thankefull when mercy is beſtowed. Make me as deſirous to come vnto thee with the ſacrifice of praiſe, as I was ready to beg eaſe and refreſhing in the day of my great neceſſity.

Thou haſt chaſtened mee (O gracious GOD) and corrected me, but thou haſt not giuen me ouer vnto death. I looked to haue beene cleane depriued of the reſidue of my yeeres, and thought I ſhould haue ſeene man no more among the inhabitants of the world: but it was thy pleaſure to deliuer my ſoule from the pit of corruption. Oh what ſhal I render vnto thee for this and all other thy benefits towards

wards mee? Oh how and by what meanes shall I shew my selfe thankefull to thy Maiestie?

I haue nothing (O Lord) to render thee but the calues of my lippes: accept my seruice (I beseech thee) in Iesus Christ: and let not the memorie of this thy kindnesse die within mee, but grant that I may often recount thy mercy, working therewith vpon mine owne heart, and applying it as an effectuall motiue to obedience. Make mee euer mindefull of the vowes and promises which I made in my sickenes, to serue thee more faithfully then heretofore, that I may make conscience to performe them, knowing that thou

thou delightest not in fooles: and that by my neglect herein, I shall lay my selfe open vnto a greater iudgement. Teach me also to remember this, that albeit thou hast now giuen me some little respite, yet I must not deceiue my selfe in putting farre off the day of my death, but that I ought rather to vse my health & strength to the better fitting, and more effectuall preparing my selfe thereunto. Together with the increase of bodily and outward strength, increase in mee strength of care to walke with thée, and to approue my selfe vnto thée in all holy conuersation and godlinesse, being more zealous in Religion, more watchfull ouer my wayes, more

more earnest in Prayer, more feruent in Spirit, more carefull to profit by thy word, more faithfull in my place and calling then heeretofore, alwayes looking for the blessed hope and appearing of Iesus Christ my Sauiour: to whom with thee and the Holy Ghost, let my heart feelingly and effectually giue all honour, praise, might, maiesty and dominion, both now and for euer, Amen.

A Prayer for a Woman in time of her trauaile.

O Lord, I now find by experience the trueth and certaintie of thy word, and the smart of the punishment which thou laiedst vpon me, being in the

loynes of my Grandmother Eue, for my disobedience towards thee: Thou hast greatly increased the sorrowes of our sex, and our bearing of children is full of paine. Teach me by this to see the desert of sinne, and to growe into the hatred of that which hath brought into the world such store of miserie.

Giue mee true repentance and pardon for my sins past, that they may not stand at this time, and in this my need, betwixt me & thy mercy. Giue mee a comfortable feeling of thy loue in Christ, which may sweeten al other pangs, though neuer so violent or extreame: make mee still to lift vp my soule vnto thee in my grea-

test anguish, knowing that thou alone must giue a blessing to the ordinarie meanes for my safe deliuery: strengthen my weake bodie to the bearing of what sorrow soeuer, by which it shall seem good vnto thée to take triall of mée.

Make mée to remember, that howsoeuer it be with me, yet I am alwaies in thy hand, whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mée the expected fruit of my wombe, make mee with a thankfull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my Sauiour and Redéemer, Amen.

A Thanksgiuing after deliuerie.

BLessed be thy great Name, O my most deare and louing Father, for thy large mercie to mee most weake and sinfull woman.

Thou hast shewed thy power in my frailtie, and thy louing kindnesse hath preuailed against my vnworthinesse. Thou mightest for my sinnes, haue left mee to perish in my great extremitie: but thou hast compassed mee about with ioyfull deliuerance. Maruailous (O Lord) are thy works, infinite are thy mercies, and my Soule by present experience, knoweth it well. O my soule, praise thou the Lord, and all

that is within me praise his holy name. My soule praise thou the Lord, and forget not all his benefits: hee hath heard thy prayers, hee hath looked vpon thy sorrow: hee hath forgiuen thine iniquities, he hath healed thine infirmities, hee hath redeemed thy life from the graue, hee hath euen crowned thee with compassions.

O giue me, I beseeche thee a thankfull heart, not onely now, while the memorie and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learne by this euidence of thy mercie and might, for euer hereafter to depend vpon thee: Quicken mee vp to all holy duties, that my

my thankefulnesse may appeare in my pure and Christian cariage.

Make mée a kinde and carefull Mother, willing to vndergoe the paines and trouble of education: let no nicenesse or curiositie hinder mée from those seruices to which both nature and Religion haue appointed mée. Let mée also bee carefull hereafter, when time shall require, to season that which thou hast giuen mée, with the knowledge of thée, and of thy Sonne: that my desire may manifestly appeare to bee set for the increasing of thy kingdome. Vouchsafe so to order my affections, and to bring them into obedience vnder thée, that if it

be thy pleasure either now or hereafter to take this Infant from mée: I may patiently submit my selfe to thy appointment.

And now, O good GOD, perfect in mée that strength which thou hast begunne, make mée to grow in care to serue thée faithfully, both in the duties of piety, and in other businesses of my place and calling: that I may be a comfort to my Husband, an example to my Neighbours, a grace to my profession, and a meanes of glory to thy Name, through Iesus Christ my Lord and Saviour, Amen.

A Prayer for those which are imployed in the assistance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can doe any thing without thy blessing, and our sinnes are sufficient to bring thy curse vpon whatsoeuer we vndertake.

Be pleased, wee pray thee, to be reconciled to vs, in the blood of thy Sonne: Make vs to remember that wee are heere in thy presence, and that all our thoughts, words, & actions are open to thy sight: prosper the businesse for which wee are come together: put farre from vs all superstitious conceits, and idle fancies, and teach vs

to seeke helpe onely from thy grace.

Enable vs to speake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maiestie, and may be a meanes vnder thée of her true refreshing in her sharpest fits. Furnish vs with skill, & her with strength, patiently to awaite the appointed time of her deliuerance: and knit all our hearts vnto thée, that we may feare thy Name, noting and obseruing thy mercy and power in all thy workes, and studying to giue thée praise and glory for the same, through Iesus Christ our onely Lord and Sauiour, Amen.

A

A thankesgiuing after, when God hath blessed their paines in the Womans deliuerie.

O Lord, we haue seene thy goodnesse, and haue receiued an apparant token of thy readinesse to heare the prayers of those which call vpon thee, and to succour those which flie vnto thee for thy helpe.

Thou hast giuen ease and deliuerance to the Woman, light and life to the Infant, ioy and gladnesse to vs all. The glory and praise is thine alone: fill our hearts with thankefulnesse, and make vs forward both now and hereafter to prouoke and stirre vp one another thereunto. And let not our

thankefulnesse stand in words onely, or outward shewes, but cause it to appeare in our whole course: that the obedience, the sobriety, the modestie, the vertue of our liues, may witnesse the thankfull feeling of our hearts. Goe on in thy mercy (wee pray thee) both to the Mother and her Babe, continue and increase their strength, so as may serue best for thy glorie. And as thou hast added one vnto the number of mankinde, shewing thy wonderfull wisdome and power both in the framing of him in the wombe, and in bringing him forth into this light: so in thy time adde him also to thy Church, and beget him againe vnto a liuely hope, by the immortall

immortall seede of thy holy word, deliuering him from the power of darkenesse (in which by nature wee are all) into the glorious liberty of thy chosen.

And if it shall so seeme good to thee, to lay any further triall either of sickenesse or death vpon this thy seruant, or vpon the fruit of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented and comfortable resting vpon thy gracious prouidence: assuring our selues, that all things shall turne to the good and benefit of thy chosen. Heare vs, O Lord, and accept vs and forgiuing the weaknesse of our prayers, grant vs all needefull graces out of the rich store-

house

house of thy bottomlesse bounty, and that for Jesus Christ our gracious Redeemer, Amen.

A Prayer for a Souldier fighting for his Country, or the confederates thereof.

O Lord, it is thy glory to bee called, The Lord of Hosts: and it is thou alone, from whom, when men haue made their most politicke and puissant preparations, the victory must be looked for. Draw my heart, I beseech thee, from all relying vpon my owne valor, or vpon the strength of the battaile in which I stand: and teach me to looke vpward, & to wait and trust onely vpon thee.

Then

Thou giuest conquest, and thou giuest courage: thou deliuerest from the perill of the sword, or else makest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thee, and assure me of pardon by the witnesse of thy spirit, that the guilt thereof make not my heart to tremble in me, and to behold death as a messenger to conuey mee vnto hell. If thou (O Lord) be on my side, peace being made betwixt thee and my soule thorough Christ, what can bee against me, what hazard can befall my soule? Nothing shall bee able to depriue me of thy loue.

Let not spoile, or bloud, or mine owne aduancement, bee the ends of mine attempts, but

but make me to aime onely at thy glory in the defence of thy truth, and in the good and safety of the State wherein I liue.

The issue of all things to thee (O Lord) is knowen, but to man it is hidden: Prepare me therefore indifferently to whatsoeuer shall befall me. If I die, giue mee comfort in my last breathing, and take my soule into thy gracious hand: If I bee taken captiue, giue mee patience, giue mee wisdome and godly courage to doe nothing contrary to the honour of my Country, or preiudiciall to the profession of a faithfull Christian. If I returne with life and victory, make mee thankefull: Keepe mee from taking from thee any part of thy glorie.

rie. Preserue me from these riotous, lasciuious and blasphe-ming courses, which are the vsuall fruites of good successe: Let me not thinke deuotion to be an enemy to reso'ution, or that a religious feare of thy Maiesty, doth abate the spirit that should be in a Souldier: but settle mée in this, that the assurance of a lawfull cause, the hope and confidence of a better life by the merits of Christ, the care to please thée and to depend vpon thy power, are the onely true grounds of valour, which can giue a man boldnesse and life in the day of battell. Vouchsafe mée these, and all other néedefull fauours in and for Christ Iesus sake, Amen.

A Prayer for a Man trauelling by Sea, about his lawfull busines.

O Heauenly Father, vnto whose eares the prayers of humbled sinners haue frée-dome of accesse out of euerie place: let it please thée to encline to mée, who being prouoked by mine owne present néed, and taking heart vnto my selfe by thy liberall and large promises, doe desire to powre out my soule before thy Maiestie: Heere, O Lord, by reason of the calling & place, in which it hath béene thy prouidence to ranke me, I am come downe to the Sea in a ship, and I doe now see thy workes, and continually behold thy wonders in

in the deepe. How easie a thing is it vnto thee, when thou raisest a storme, and liftest vp the waues, not only to toss vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heads in a moment, the bottome of these mouing houses in which we are? It is thy great and exceeding mercie, that these swelling billowes & foaming surges doe not drinke vs in, and so make our bodies to become as a prey, either to that great Leuiathan, the Whale, whom thou hast made to play here, or to some other of thy creatures, with infinite varietie and troopes whereof this vast body is replenished. But

it

it is euen thou (O mightie Lord) which layedst the foundations of the earth, and which diddest shut vp the Sea with dores: thou diddest first gather these waters together as vpon an heape, and storedst vp the depths in thy treasures: though the waues are marvailous, though the flods lift vppe their voice: though the waters rage and bee troubled, and the very mountaines shake at the surges of the same, yet thou art much more mightie, thou seest appeasest the noise, and turnest the storme into a calme.

Looke graciously therefore vpon me, I beseech thee: teach mee to vnderstand the greatnes of thy terror, by that feare-

fulnesse

fulnesse of thy creatures which I doe still behold: Cause mée to rest my hope and comfort vpon the power of thy mercy, let that be the anchor of my soule both sure and stedfast. And least my sinnes not being pardoned, should be a hinderance & stoppage to thy fauour, I pray thée, settle in mee a hearty and vnfained detestation of them, a godly griefe and sorrow for them, a stedfast resolution and purpose in the whole course of my life to striue against them. Open my heart, that I may often and earnestly sue and entreat for thy grace in thy Son, and may neuer giue ouer, till I féele in my conscience some comfortable assurance that thou hast forgiuen me. Fit and pre-

prepare mée to thine owne appointments: If it be thy pleasure that I should here end my dayes, I know well that the soule which thou kéepest, cannot miscary. To thée therefore I commend my spirit, forsake me not, I pray thée, in my last breathing. Albeit these waues may ouerwhelme my body, yet let them not be able to quench my comfort, or to plunge me downe into despaire.

Graunt mée euer to lay fast hold vpon my Sauiour, that neither sea, death, nor hell, may separate mée from his grace. And if it shall seeme good vnto thée, to bring me safe vnto that hauen where I would be: Oh that I may neuer forget thy kindnesse, but may make ron-

conſcience to perfoꝛme that obedience which I am noꝛw ready to voꝛw in my neceſſity.

Make me alwaies to take as great delight to ſerue thee, as I am now foꝛward to aſke, & deſirous to receiue life & ſafety from thee. Heare me, O Lord, in theſe and other my petitions, foꝛgiuing my vnwoꝛthineſſe, in the merits of Jeſus Chriſt thy bleſſed Sonne, and my great Redeemer, Amen.

A Prayer applied to the ſtate & condition of a malefactor, condemned by law to die, and drawing neere to the time of his execution.

VOuchſafe (O thou God of all mercy and compaſſion)

sion) to looke with pittie vp-
on the most woefull case of a
poore wretch, readie by the
sword of Iustice to be cut off,
as vnworthy to liue amongst
men, and like also without thy
speedie fauour to be shut out of
heauen, and to haue my part in
the second death. Truth, it is,
O Lord, that all this, though
it be grieuous, yet is no more
then my desert: and touching
that bodily death, wherto I am
adiudged, I must confesse it to
bee thy mercy and goodnesse
toward mee, that I haue beene
found out by the eie of the Ma-
gistrate, and stopped by the
power of authoritie from go-
ing on into further euill. I
beseech thee, that my death
may be both a chastisement to
me,

mée, and an aduertiſement to others, to containe themſelues within the liſts of ciuili obedience.

But concerning my ſoule, which is now ere long to appeare before the Tribunall ſeate of thy great Maieſty, I humbly pray thée, to bée mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recompence, I muſt néeds be thruſt into that dreadfull place of infinit and eternall torment, which thou haſt prepared for the wicked, the burning whereof is fire and much wood, and which thy breath like a riuer of brimſtone doeth kindle: neither ſée I in my ſelf, or in any creature, any meanes or poſſibility to eſcape. Feare-

full

full vnto mée hath béene the face of an earthly Iudge, & the sentence of death to be inflicted vpon this my house of clay, hath made my heart to quake within mée: what then will become of mée, when I shall bée arraigned before thée, at whose rebuking the very foundations of the earth are discouered, & before whom no man liuing can be iustified? Thou (O Lord) knowest all mine iniquities, they are sealed vp with thée, as in a bagge, they are all noted in thy registers: Although I haue many times sought for the couering of my euill wayes to hide my selfe in the darkenesse of the night, supposing that no eye should sée mée, yet thou hast still com-

passed

passed my pathes, and beene accustomed to all my waies, there hath not beene a thought in my heart, or a word in my tongue, but thou hast wholly knowne it: Often haue I said in my heart, God will not regard, he hath forgotten, hee hideth away his face, & wil neuer see, I shall neuer be moued nor be in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counsell, I sought to dam vp the mouth of my conscience, that it might not checke me: when my friends admonished me, I hated and scorned their reproofe: Thus it was a pastime to me to doe naughtily, wickednesse was sweet in my mouth. I fauoured it, and

would not bee perſwaded to forſake it: Iuſtly therefore, O Lord, haſt thou thus ouertaken mée, and made mée to eate the fruite of mine owne way, bringing mée to bée a ſpectacle to the world, to die as one of the fooles of the people: yet, O gracious God, ſith there is mercy with thée, and that thou art very ready to forgiue, bée fauourable I intreat thée, to me a moſt vnworthy ſinner.

Manaſſes being put in fetters, and bound in chaines, praied vnto thée, and humbled himſelfe greatly before thée in his tribulation, & thou waſt entreated of him: the woman of Canaan, whom thou tearmedſt to be no better then a dog, yet thou diddeſt affoord her ſome crums

crums of thy mercy, and didst cause it to be vnto her as shee desired.

The thiefe, at his execution, confessed his sinne, and prayed to bee remembred in thy kingdome, and thou didst promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples might haue hope: Hath thy Word spoken it in vaine, that at what time soeuer a sinner sigheth vnto thée, thou wilt put all his wickednesse from before thée: Shall I thinke that thou wilt call mee beeing laden with my sinnes, to come vnto thee, and then when I come wilt not accept mee:

Make me (I pray thee) to see the depth of my sinnes, that I may not beguile my soule, by lessening either the weight or number of mine iniquities: Worke mee to a true and vndissembled acknowledgement and confession of them euen before others, that they which see my end, and know mine euill, may haue some euidence of my repentance, and may learne by me to beware of the deceitfulnesse of sinne. Enable me to looke with the eye of my faith vpon my crucified Sauiour, casting my selfe wholly vpon him, and desiring by him to be hidden from thy wrath. Giue mee some taste of thy loue, and some inward and secret pledge of thy being

ing reconciled to mee for his sake.

Strengthen me against the feare of death: that albeit I haue euery way iust cause to tremble at it, it being both the desert of my offence to men, & the wages of my sinne against thée: yet hauing some assurance in my Soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my miserie, and as a meanes to bring mee vnto happinesse.

Thus, O Lord, with fulnesse of desire (out of the bottome of this misery and shame which I am fallen into) to flie vnto thy mercy, & to be shrouded vnder the shadow of thy

grace, I commend my selfe, my soule and my bodie into thy hands, praying thee not to cast off him, which hath no hope but onely in thee, and that alone in and by Iesus Christ my onely Lord and Sauiour, Amen.

A Prayer arising out of the serious meditation of the last Iudgement.

O Lord, thou hast reuealed it in thy holy Word, that the fashion and figure of this world must passe away, and that as by appointment wee must all die, so also we must all appeare before the iudgement seat of Christ, and that from thence some shall go into euerlasting

lasting paine, and some into life eternall. This, the Atheists and Epicures and Libertines of the world doe thinke to bee but a meere fable: they say in their hearts, The Lord will doe neyther good nor euill. But yet, O Lord, as thou hast deliuered this in thy word, (of which one iote nor tittle shall not perish) so thou hast not left it without a sufficient proofe in the very bosome of euery man: The accusing or excusing of our owne thoughts, the secret checks, accompanying those euils to which none is priuie, the feares of wicked men, who are continually as one that trauelleth of childe, flying oftimes when none pursueth them, and being chased at the

very shaking of a leafe, are an euident proofe of thy prouidence, and a certaine assurance written as with the point of a Diamond (which can neuer be done out) that verily there is fruit for the righteous, and doubtlesse there is a God that iudgeth the earth. This truth (O Lord my God) thou hast taught mee to beleeue, and I make no doubt, but it shall shortly come to passe. It was said long since, that the Iudge did stand before the dore, and that hee which should come, would come & would not tary: and now the height of iniquity is such, and sinne is growen to that perfection, that it cannot stand with thy Iustice much longer to forbeare. Teach mee

(I

(I pray thee) as I doe knowe and beleeue this, so to make a true and profitable vse of my knowledge. Let it be euer in my thoughts, and in my best and most serious meditations: when I am about by the proneness of my corrupted nature to doe euill, let the remembrance hereof be a bridle to me to restrain me: when I am like by the iniquitie of the times, to suffer euill among men, let the expectation of the right which thou wilt then do to the oppressed, bee a comfort to mee to refresh mee. Especially, O Lord, grant me to keepe daily (as it were) a priuie Sessions in the closet of mine own hart, arraigning my selfe before thy iudgement seat, searching, and

trying my wayes, accusing my selfe before thee from whome nothing can be hid, confessing my vnworthinesse, bewailing my corruptions, suing with all instant earnestnes for thy grace and fauour in thy Sonne. O that I may learn thus to iudge my selfe, that I may not bee iudged of thee in that day.

Suffer mee not to flatter my selfe, or to bleſſe my ſoule in any euill way, or to goe about to find hidings and couerts for my ſinnes: inaſmuch as all things are naked in thy ſight, and that in that great terrible day thou wilt lighten the things that are hid in darknes, and make manifeſt the counſels of all mens hearts.

Let mee not imagine this

thy

thy great Session to bee like the courses among men, in which oft times by vniust meanes the vilest offenders do procure escapes: but make me to know, that the truth is, that with thee there is no hope by corruption, or fauor, or fraud, or importunity of sute, to finde euasions. Thou art the Iudge of all the world, and thou wilt doe right, euery man shall receiue the things which haue beene done in his bodie, according to that hee hath done, whether it be good or euill. And whereas O Lord, it is a great griefe to thy seruants, to liue among the vngodly, & it must néedes vexe their righteous soules to heare and see their vnlawfull deeds: let this be my comfort,

comfort, that though it be thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to growe vp with the wheate vntill the harvest, yet then thine Angels shall come, and shall gather out of thy Church all things that offend, and bring the iust into the kingdome of their Father.

Seeing also (O Gracious GOD) that whosoeuer in this world will liue godly, shall suffer, and lie open to the wrongs and iniuries, & reproches of the wicked: Grant that if that at any time, eyther my name bee put out as euill, or otherwise my estate or profession, or life, for the truths sake be called into question, I may

possesse

poſſeſſe my ſoule with patience, loking for the bleſſed hope, and appearing of thy glory, knowing that then the iuſt, what diſgraces ſoeuer are now caſt vpon them, ſhall ſhine as the light in thy preſence.

Finally, O Lord, make mée daily, to grow ſo weary of this vaine and wretched world, and of the heauy loade of mine owne corruptions, and of this body of death which is vpon me, and to ſtriue to gather that aſſurance of an intereſt in that glory which ſhall bee ſhewed hereafter, that I may loke for this great day, and in my deſires may ſigh for it & haſten to it: and that whenſoeuer it commeth, I being found waking,

king, with my lampe of oyle in my hand, may haue cause to lift vp my head, not doubting but to haue a gracious admittance into my Masters ioy.

Grant me this for his sake, which sitteth at thy right hand, to make request for me, Iesus Christ the Mediator of thy chosen, Amen.

A Prayer fitted to the time of Warre.

O Almighty God, who art high aboue all Nations, and whose glory is aboue the heauens, the comfortable successe of all enterprises is from thee onely to be looked for:

Thou

Thou art hee which giuest victorie vnto Kings, to thee it is all one to saue by many or by few, thou canst make one to chase a thousand, thou canst cause the hearts euen of the most valiant to melt, their hands to be weak, their minds to faint, and their knees to fall away like water. If thou fight for vs, we cannot miscarrie: if thou fauour vs not, wee must needes be discomfited. O be gracious vnto vs, & be on our side, now that men are risen vp against vs. They take crafty counsell against thy Church, and consult how to cut vs off from being a nation, & by what meanes to quench the light of thy truth, which shineth in our streets.

Their

Their desire is to embrue their hands in blood, and to aduance their owne ambition by our ouerthrow. O turne their counsels into foolishnes, let not their mischieuous imaginations prosper, lest they be too proud. O our God make them like vnto a wheele, and as the stubble before the winde, scatter the people that delight in warre.

Goe out, O Lord, with our Armies, giue wisdome and courage to our Captains, gird them with strength vnto the battaile, be with our Souldiers, teaching their hands to warre, and their fingers to fight: Assist all the consultations, prosper the policies, crown those enterprises with good successe

cesse which are vndertaken for the common good and comfort of the State. Doubtlesse, O Lord, wee haue deserued thine anger, and our sinnes doe cry loud in thine eares for vengeance: and it were but iust with thée, if thou shouldest make vs a prey and spoile vnto our enemies: But, O gracious God, let vs fall now into thy hands, for thy mercies are great, and let vs not fall into the hands of men, whose displeasure at vs is not for our sinnes, but for our profession and religions sake, and that they may fill their owne enlarged and vnsatiable desires, with those blessings of wealth which thou hast giuen vs: Put therefore thy hooke into their

their noſtrils, and bring them backe by the ſame way they came. Let it appeare that thou art in the mids of vs, and that wee ſhall not be mooued, that thou wilt helpe vs, and that very early: Let there be none inuaſion, nor going out, nor no crying in our ſtreets: But ſet thou peace in our borders, make ſtrong the barres of our gates, eſpecially let the Goſpel of thy Sonne ſound yet louder amongſt vs: that by it manie ſoules may bee gathered vnto thée. So we thy people, and the ſhéep of thy paſture, ſhall praiſe thee for euer, and from generation to generation we will ſet forth thy glory, through Jeſus Chriſt our Lord and onely Sauiour, Amen.

An

Another of like nature, respecting the time of dearth and famine.

CLeannesse of teeth (O Lord) and scarcenesse of bread, haue beene anciently threatned by thee, as iudgements vpon the sons of men for their sinnes. Many waies also thou hast to turne a fruitfull land into barrennesse for the wickednesse of the Inhabitants: Thou canst make the Heauen ouer our head as brasse, and the Earth vnder vs as iron, by bringing a drought vpon the Land. Or else thou canst cause the seede to rot vnder the clodes, by commaunding the bottles of Heauen to

poure

poure out raine in to great abundance: or when the Corne is come vp, thou art able to smite it with blasting and mildew, or to send among vs thy great hoste, the grashopper, the canker, and caterpiller, and the palmer worme, so that although much bee sowen, yet little shall bee brought into the barne. Or if the Corne doe grow ripe vnto the harueſt, it is in thy power suddenly to send in an enemie, to eate the fruit of the land, and to deuour the labour of the people. And, though the bread doe come to be set in plentie before vs, yet thy hand is not shortned, thou canst take away the staffe thereof, so that wee shall eate and not bee satisfied. Thus, O

Lord,

Lord, thou hast euen storehouses of punishments: so that our hearts cannot endure, nor our hands be strong in the day that thou shalt haue to doe with vs. And hereof we haue now already some experience. For now thou hast in part begunne to punish our abuse of the creatures, our fulnesse of bread, our contempt of the spirituall food of our soules, with outward scarsitie. The time is come, by greedy worldlings long expected, in which they may make the measure small & the prices great, selling euen the very refuse of the wheat: Their treading is vpon the poore, their desire is to swallow vp the needy of the land. Looke mercifully, O Lord, vpon vs, wee

wee beseech thee, lift vp thine hand, forget not the poore.

Thou preparest for the Rauen his meate when his Birds cry to thee, wandring for lacke of foode. thou takest no delight in the confusion of thy Creatures: thou hast promised, that if we seek to thee, we shal want nothing that is good, thou wilt preserue vs in the time of dearth, and in the daye of famine wee shall haue enough. Accomplish (wee beseech thee) these thy gracious promises: Saue vs from this increasing miserie, and deliuer vs from their crueltie, which being without all bowels of mercie, doe respect nothing but their owne commoditie. And because, O Lord, our sinnes doe

separate

separate betwixt thee and vs, and doe hinder good things from vs: therefore humble our soules vnder thy mighty hand, make vs to see and to consider our owne deseruings, draive from vs an hearty and sincere acknowledgement, how great cause we haue giuen thee to afamish both our bodies and soules for euer.

Giue vs an vnderstanding of our particular grosse sinnes which doe lay vs open to this iudgement aboue others: namely, our wantonnesse, our pride, our luxuriousnesse, our riot, our feastings without feare, our want of mercie to the poore, our spurning with the heele against thee, our forgetting thee in the dayes of our plenty,

penty, but chiefly our loathing of that spirituall Manna, that heauenly diet of thy sacred Word, prouided in thy aboundant mercie for our Soules.

O make vs ashamed for these and other our monstrous sins, besides those personall euils wherewith wee are each of vs iustly to be charged. Beget in vs a care to renounce and forsake our sinnes, equall to our desire for the putting away of thy iudgements. Forgiue vs in Iesus Christ, and vouchsafe vs (as a pledge of thy loue) strength and grace to walke in a greater measure of obedience then heretofore. And now (O Lord) teach vs to relie vpon thy prouiding, and to know that

that when all things faile, yet thy mercies are the same, and thy power to helpe is not diminished. Thou canst suddenly by meanes to man vnknowne, turne the greatest penury into plenty, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

O make vs to depend on thée, and to study more how to profit by thy hand, then to haue thy rodde remoued from vs. And when thou shalt shew thy selfe to haue heard our prayers, by sending greater plentie, let vs not forget our present want: but grant that we may labour to be thankful, and endeuour after a more sober vse of thy blessings then

heretofore. Heare vs in this, and in all other our requests, for Christs sake, and for thine owne promise sake. Amen.

Another like applied to the time of some great contagion.

WHither shal we go O Lord, in the day of our affliction, but only vnto thee? Thou alone canst saue, and out of thy hands none is able to giue deliuerance.

Heauy at this time is thy hand vpon vs, & fearefull is the disease with which thou hast afflicted vs: Wee are afraide one friend and neighbour of another, nothing is before vs

vs but present death. Scarcely can wee loke forth, but wee see some one or other amongst vs carried away to the graue, and the mourners going about the streets.

Wee must nedes confesse that though this be greeuous, yet it is the smallest part of our desert: It is iust with thee, to smite vs with botches and scabbes that cannot be healed, and to make the pestilence euen to cleaue vnto our loynes, and to sweep vs away from off the earth, euen as a man sweepeth away dung till all bee gone. For, how haue we multiplied our iniquities before thee, and to what a shameles and intolerable measure are our sinnes increased? Many

warnings haue béene giuen by thy Ministers, thou hast risen early and late, and sent vnto vs by them: yet we haue made our hearts as an Adamant stone, and haue put farre from vs the euill day, perswading our selues that their Sermons were but wind, and that they did but commend vnto vs their own fancies. Thus haue wée encouraged our selues in euill, and haue set thy iudgements at nought, euery one turning to his owne course, as the horse rusheth into the battell, adding drunkennesse to thirst, and falling away from thée more and more. But (O Lord) giue vs now at the last, remorsefull and repentant hearts, make vs (as it were)

to

to ſmite vpon our thigh, as a ſigne that wée ſée our wandrings: and that wée are aſhamed of our ſinnes. Embolden vs in the Name of Chriſt, to come into thy preſence, and in all earneſtneſſe of ſpirit to cry vnto thée, Take away our iniquities, and receiue vs graciouſly. Teach vs as well to feare ſinne, the cauſe of this waſting ſickenеſſe, as we doe the ſickeneſſe it ſelfe, which is the fruite of ſinne. Comfort vs, according to the dayes that thou haſt afflicted vs: and let the ſweet feeling of the gracious teſtimony of thy Spirit, ſpeaking Peace vnto our Soules, preuaile againſt all other ſadnes, or cauſe of greefe, or ſorrow whatſoeuer. Say

O Lord) vnto thy destroying Angell, It is sufficient, holde thy hand: or if it bée thy pleasure to stretch thy hand yet further, and to take vs away also, O prepare vs to thine owne purpose, endue vs with a holy patience to endure the vtmost triall: and grant that whatsoeuer befall our earthly Tabernacles, yet our soules may be alwayes acceptable vnto thée, and all for Christ Iesus sake, who hath loued vs, and giuen himselfe to bee a sacrifice of a sweét smelling sauour vnto thée.

A

A Prayer in the time of tempest, as thunder, lightning, &c.

O Almighty God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the World by thy wisedome, and hast stretched out the Heauen by thy discretion: and causest the Cloudes to ascend from the ends of the Earth, thou drawest the winde out of thy treasures, and makest the stormes to breake forth in thy wrath: thou art that God of glorie which commandest it to thunder, and diuidest the way for the lightning of the thunder.

Thy voice maketh the wildernesse to tremble, and the foundations of the mountains to moue: yea, and the pillers of Heauen to quake at thy reproofe. Oh how easie a thing were it for thée, euen at this instant, to send out thine Arrowes and scatter vs, to encrease thy lightnings and destroy vs: The very blasting of the breath of thy nostrils, is enough to consume vs: our hearts could not endure, nor our hands be strong, if thou shouldest procéede against vs in displeasure, and giue leaue vnto these instruments of thy vengeance to preuaile vpon vs.

And, O Lord, what is there which wee haue not deserued: The

The deadneſſe of our hearts, our want of awe to thy Maieſtie, our abuſe of thy patience, our contempt of thy woꝛd, our ſlight regard of thy foꝛmer iudgements, theſe and other our cryꝛing ſinnes, what elſe is due vnto them, then the very vials of thy wꝛath, and the height of thine indignation? Humble our ſoules (wée pꝛay thée) héere beꝛoze thée, make our bellies to tremble, & a kind of rottenneſſe to enter into our bones, to think vpon the glozy of thy Maieſty, and the greatneſſe and vglineſſe of our owne moſt groſſe and inexcuſable iniquities. Make vs to thinke with our ſelues, that if theſe ſtoꝛmes, which are yet but as a taſte and touch of thy poꝛwer,

be so ful of terror, oh then how fearefull will thy presence be, when thou commest in thy glory, shewing thy selfe from heauen with thy mighty Angels, in flaming fire, rendring vengeance vpon the children of disobedience? Surely then the heauens shall passe away with a noise, and the elements shall melt with heat, and mens harts shall faile them for feare, and for looking after those things which shall come vpon the World.

Let this, O heauenly Father, worke in vs that blessed fear, which is the beginning of wisdome, and which causeth a departure from euill: that seeing all these euidences of thy power and glory, may be as so many

ny alarums, to rouse vs from the bedde of securitie, and as summons from heauen to prouoke vs to repentance: & to make vs to wake, to liue righteously, and to bee diligent, that wee may be without spot, and blameleſſe, going on, & increasing in all holy conuersation & godlineſſe. And now, O gracious God, at this time, shew thy mercy in restraining the rage and fury of this dreadfull storme, couer vs vnder thy wings and let vs be sure vnder thy feathers, oh let vs abide in the secret and shadow of thee which art Almighty. The Sea is calme by thy power, by thy vnderstanding thou smitest the pride thereof, thou stoppest the spouts of the raine at thy plea-

sure:

ſure: if thou rebuke the winds, they are ſtraight allayed, the thunder is quiet and ſtill at thy commaund. This wée beléeue, becauſe thy woꝛd of truth hath reuealed it: and this thy power and mercy wée preſume to craue, becauſe thou haſt promiſed, that if wée call vpon thée in the day of trouble, thou wilt deliuer vs.

Furthermoꝛe, O Lord, vouchſafe vs thy grace, that when by thy goodneſſe this teꝛroꝛ and danger ſhal be paſt and overblowne, wée may not then forget thy kindneſſe in our preſeruation, noꝛ be vnmindfull of the vowes and promiſes which we now make of better obedience: but that wée may thankefully take vp that ſpéech of grate-

gratefulneſſe, and ſay, Praiſe yee the Lord becauſe hee is good, for his mercy endureth for euer: and may alſo let it appeare in our liues and courſes, how ſenſible wée are of thy loue and how carefull to walk worthy of thy fauour. Heare vs, O Lord, and helpe vs both now and euer in Chriſt Jeſus, without whom none can come vnto thée, & by faith in whom we haue boldnes, and entrance with confidence into thy preſence: to whom, with thy ſelfe and thine eternall Spirit, one onely and immortall God, wée deſire to giue all glorie & praiſe for euer.

A

A Meditation or Prayer necessary for a poore Man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastfull, and pouerty is a burthen euen intolerable. Sometimes I am ready to cal thy iustice in question, who measurest out so large and ouerflowing a portion vnto some, and yet art so straight & sparing towards mée. Sometimes I doe almost condemne Religion to be méerely vanity, the louers whereof lie open to so great extremitie: Otherwhiles, my owne heart chargeth me with hypocrisie, telling me that no man euer perished being

bring an innocent, and that if I did so feare thée as I should, thou couldest not thus forsake mée. And much adoe haue I to master my owne affections, & to restraine my selfe from putting forth my hand so wickednesse, and from taking some strange course for my own supply.

Thus, O Lord, I am straitned, thus I am euen haunted with whole troupes of vnquiet thoughts: all which by the continuance and enlargement of mine owne scarcitie, and by the vncompassionatenes which I finde among the men of this Iron Age, are rather multiplied and increased in mée, then any way slaked or diminished.

But eternally blessed be thy great Name, which hast opened the gates of thy mercy, and giuen hope of hearing and of helpe, to the baselt and poorest amongst men. Thou acceptest not the persons, no not of Princes, thou regardest not the rich sooner then the poore. Behold therefore (O louing Father in Jesus Christ) to thee doe I cry, to thy Mercy seat doe I stretch out my feeble hands. I haue learned, O Lord, that misery commeth not forth of the dust, neither doth affliction spring out of the Earth: the pillars of the World are thine, thou openest or shuttest thy hand at thine owne pleasure.

Thy wisdome also is infinit, and thy iudgements are vn-

searchable:

searchable: who shall pleade with thée, to aske thée a reason of thy wayes? Let it be enough for mée, that it is thy pleasure thus to debase mée: Am I not in thy hand as the clay in the potters? If thou doe giue mée a larger portion, it is thy bountie: if thou doe abridge mee, what haue I to complaine, or what challenge can I make to that which thou keepest from mée? Teach mée (I beséech thée) not to looke so much vpon this, what others haue, as to consider well, how little I for my part doe deserue to haue.

If I did but breathe vpon the face of the Earth, if I had no house but the open ayre, no garments but ragges, no foode

but

but the Bread and Water of affliction, or the crummes that fal from some rich mans table, it were infinitely more then my best desert. A sinfull and vnthankfull wretch, as I haue alwayes beene, what can I say is due vnto mée but perpetuall shame? When I iudge rightly of all things, so farre am I from being able to say that thou hast wronged mee, or dealt so straightly with mé, that I must rather stirre vp my selfe to magnifie thy mercie, which hast not laied vpon mee the vtmost of thy wrath, but hast giuen mée a time and an opportunitie to repent. Let these things, I pray thée, the soueraigntie of thy power, the depth of thy wisdome, the foulnesse

nesse of mine owne desert, the kindnesse which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwayes say, It is the Lord, let him doe what seemeth him good: This is my sorrow, and I will beare it.

Open mine eyes withall that I may see thy power, who canst raise the needy from the dust, and lift the poore out of the dung, and make him Families like a flocke of sheepe, who canst commaund even the very Rauens to bring bread and flesh vnto thy seruants, the

the Heauens to droppe downe foode, and the rockes of stone to yéelde streames of waters, to fresh those whom thou art pleased to prouide for. Shall I thinke thy power to bée abated, or is thy mercy lesse then it was wont to bée? Hast thou not made a promise neuer to forsake mée. Am I not alwayes with thée, and doest thou not holde mée by my right hand? Shall I imagine thée to be like the Bird whom thou hast depriued of wisdome, & to whom thou hast giuen no part of vnderstanding, who sheweth himselfe cruell vnto his young ones, as they were not his, or as if he had trauelled in vaine? No: I am assured that though a Woman should forget her

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childe, and forbeare to haue compassion on the sonne of her wombe, yet thou canst not forget those whom thou louest in thy Sonne.

Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thée to leaue mée destitute, in that which thy wisedome knowes to bee conuenient for mée. Encrease my faith, that I may depend yet more vpon thée, make mée diligent in the place and calling in which thou hast set mée, frame my minde and my desires to that rate which thou hast alotted mée, keepe mée from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse mée with

with this perſwaſion, that this my preſent ſtate is the fittest for mée, and that when it ſhall bée good for mée to haue more, thy hand ſhall inſtantly bée enlarged toward mée: Stirre mée vp to ſeeke thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my ſoule with ſpirituall bleſſings in heauenly things: perſwade my conſcience of thy loue in Chriſt Jeſus, that the feeling thereof may make all things ſweet vnto mée. Cauſe mée both to truſt & to wait for thy ſaluation, and in all things to ſtriue to giue thée thy deſerued glory, and all this in and for thy Sonnes ſake, my onely Mediator and Redéemer, Amen.

Ano-

Another of like nature, fit for one whom God hath enriched with outward things.

IT hath pleased thee (O Lord) that out of the freedome of thy bounty, to deale more largely with mée then with many of thy seruants, and to furnish mée with store of those outward blessings which others (euery way as good by nature as my selfe) doe not enioy.

My heart is fraughted with much corruption: and though riches be in themselues a blessing, yet without thy especiall grace, they will be vnto mée an occasion of many euils. Apt I shall

shall be to lift vp my heart, to pride my selfe in my owne conceit, to trust vnto my wealth, to despise others, to grow in loue with this present World, to become colde and remisse in the best seruices, to conclude that I am highly in thy fauor, because thou hast enriched mée.

These be the diseases, which through the poyson of our nature, doe rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of mée, I beseech thée, by the fiery power of thy spirit. Giue me pouerty of spirit & humblenesse of minde, amid this outward fulnesse with which thou hast indued mée. Make mée to

remem-

remember that the more I haue, the greater shall be mine account, and the harder for mée to be saued: that by that meanes my wealth may be so far from puffing me vp with secure presumption, that it may moue mée the rather euen with feare and trembling to worke out my saluation.

Cause mée to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thornie nature, choking the good séede of the word, and making it to become vnfruitfull: that so I may learne carefully to handle them, and to vse them with great heedinesse and circumspection, lest I should by them gall & wound my conscience, or be pearced

through with many sorrowes.

It is said (O Lord) that these high places of the World are slipperie places, to which it is hard to goe with a right foote, & to keepe strait and euen steps: Oh stirre me vp to so much the more care to ponder my paths, and to take diligent heed vnto my wayes: suffer mée not to iustifie my selfe to my own soule, or to make my selfe beléeue that I am as I ought to bée, because waters of a full cup are wrung vnto mée: but teach mée seriously to consider, that as many of thy beloued seruants doe féele the smart of pouerty, so euen the most wicked, and those which doe rebellion slie transgresse, haue a large portion

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tion in this life, liuing, waxing olde, and growing in wealth, their goods oftentimes exceeding the very desires of their hearts. Grant therefore that I may labour for some better & more certaine assurance of thy grace, not grounding my hope vpon my wealth: but reioycing in this, if the due consideration of the danger and vanitie of abundance may worke by thy blessing, to the abasing and humbling of my heart.

Oh let not mine eyes be dazeled, nor my heart bewitched with the glorie and sweetnesse of these worldly treasures, which may be taken from mee, or I from them, euen in the twinkling of an eye: Draw

my affections to the loue of that durable riches, and to that fruit of heauenly wisdome, which is better then golde, and the reuenues whereof doe surpasse the siluer, that my chiefe care may bee to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisdome and spirituall vnderstanding.

And because (O Lord) in hauing much, I am but a Steward vnder thee, and a disposer of thy gifts, enlarge my bowels towards others, make mee rich and fruitfull in good workes, being a father to the poore, and causing the heart of the widow to reioyce, warming the loynes of the naked with

with the fleece of my sheep, not eating my morsels alone, but dealing my bread to the hungry, and neuer hiding my selfe from mine owne flesh.

For why should I make golde my hope? or wherefore should I striue to lade my selfe with this thicke clay, still plotting to set my nest on high, when all that I haue or can haue is in a moment turned into vanity? Quicken mee vp therefore to good duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I liue, I may by my forwardnesse draw on and prouoke others to all the offices of necessarie beneuolence. Let the bowels of the needie be my treasurie,

and let it be my desire and care there to lay vp in store a good foundation for my selfe against the time to come, not trusting to be crowned for the worth of my liberalitie (for what can that be to a weight of glory?) but assuring my selfe that the mercy shewed by me vnto others, is a beame of that loue which shines from thee vpon my soule.

Thus, O Lord, shall I by thy goodnesse haue the true vse of thy blessings, together with a dayly increase of much matter of thanksgiving for thy great goodnesse to me, so vile and vnworthy: all for Christ and in his most glorious and holy name. To whom with thee and thy Spirit, one true, euerlasting

lasting, and onely wise God, be all praise, and power, might, maiestie, and dominion, now and euermore, Amen.

The Magistrates or Iudges Prayer.

IT hath seemed good vnto thy wisdome (O thou who art the disposer of all things both in heauen and earth) to call mee (though vnworthy) to an office and place of speciall trust, euen to bee one of the heads and Iudges of thy people, euen to sit in thine owne seat, and to be (as it were) a God amongst Men.

Magistracy and gouernment is thine owne ordinance, and

great is the obedience & respect which thou commaundest to it: thou hast honoured those who are entrusted with it, with titles of no little dignitie: thou hast communicated thine owne Name vnto them. Let not, O Lord, this greatnesse puffe me vp with pride, but let it fill my heart with feare: assuring my selfe by this, that as the place in which I stand is eminent, so the burden is weighty, and the businesse much, yea & that the account for neglect will be exceeding fearefull. Stir me vp therefore I beseech thee, to looke vp in all humilitie towards thee, and to begge earnestly of thee in Christs name, to be enabled to that seruice to which thou hast appointed mee. Let

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it bée my care to make thy word my counseller, not suffering the booke of thy lawe to depart out of my mouth, that so I may obserue and doe according to all that is written therein. Let the aime of all my endeauours, bée the glorie of thy Name, in the peoples good, and not mine owne, either gaine, or credit before men.

Clad me with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that cryeth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which

are ready to perish, may come vpon mée, and that I may cause the heart of the Widow to reioyce.

Farre be it from mée to pervert iudgement, or to wrest the lawes for by-respects. Oh let my soule abhorre all couetousnes, kéepe me from louing of gifts, or from following rewards, knowing that these doe blind the eyes of the wisest, and make them to forget the decrée, and to change the iudgement of the children of affliction. Suffer mée not to vse my authoritie, either as a meanes to recompence and pleasure my friends, or as an instrument by which to bée auenged vpon mine enemies, but frame mine heart to dealing truely, accor-

according to the truth of the cause, and not according to the state of the persons.

And because there is much subtilty in these euill dayes, and many meanes vsed by which to wrap vp matters, and to make bad causes to beare a shew of goodnesse, therfore giue me, I heartily pray thée, a wise and an vnderstanding heart, a sharpe, and discerning spirit, that I may bee able to find out the truth, in those things that come before mée, and may be diligent and willing, when I know not the cause, to séeke it out, and so may doe all things in thy feare faithfully, and with a perfect heart.

Aboue all things, O Lord, let my heart bee set for the aduance-

vancement of Religion, and for the promoting of thy glorious Gospell. Grant that I may account it my greatest honour, to giue countenance to it, and to those who preach it faithfully, and professe it in sincerity. Let mée be a terror to Papists and Atheists, and godlesse persons: make mée to looke vnto my selfe, and to my family, that no such may come néere mée, nor receiue any little grace or fauour or protection from mée, but that I may further (as much as in mée lieth) that necessary worke of destroying the wicked of the land, and of cutting off the workers of iniquity.

In all these things make me constant, and bold, knowing that

that it is thy businesse, and that thou wilt bee with mée in the cause and iudgement, and wilt remember mée in thy goodnes.

All these necessary graces vouchsafe vnto mée with a plentifull hand, O thou which art the God of grace; euen for his sake, who is the Mediator of grace, Christ Iesus, Amen.

The peoples Prayer for their Gouernour.

MOst gracious God, and louing Father in Christ Iesus, thou hast commanded in thy sacred Word, that wée should make intercessions and prayers for those that are in authoritie: and it is saide there also

also, that by thée Princes rule, by thée the Nobles & Iudges of the earth decrée Iustice. To thée therefore doe we pray, and vpon thy great Name doe we call, humbly beséeching thée in the Name of thy Sonne (in whom only thy eares are open to our prayers) to powre out thy graces in a large measure, vpon all those whom thou hast set ouer vs, and to whom thou hast giuen the power of gouernement amongst vs. Giue them zeale for thy glory, that they may studie the aduancement of thy truth, & the spéedy suppressing of whatsoeuer is contrarie to wholesome doctrine: Giue them the eye of prouidence, that they may stand vpon a continuall watch, for

for the preuenting of all dangers and mischeefes, secretly plotted against the Church and Common-wealth. Giue them wisdome to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not be reformed. Take from them all pride of heart, all insolent and tyrannous affections, all emulation and secret enuie one against another, all couetous and greedy desires, that they may not bee as roaring Lyons amongst vs, or as hungry Beares, but may carrie the minds of Fathers towards vs: so shall wee lead a quiet and peaceable life, in all godlinesse and honestly. And, O Lord, stir vs

vs vp to bee thankefull to thy Maiestie, for that thou hast giuen vs to enioy the benefite of gouernement: Teach vs to consider what confusion and miserie would come vpon vs, and euen ouerwhelme vs, if there were no Magistrates to protect vs. Who should bee free from the wrongs & robberies, from the spoiles and vexations of the children of Beliall? who should bee sure of ought that he hath, or of his own life, if there were no sword of ciuill authoritie to defend vs? The people should be oppressed one of another, euery one by his neighbour, the children would presume against the ancient, and the vile against the honourable, if there wanted lawes

and

and Magistrates, to kéep them which bee tumultuously disposed, within compasse. The enemy would sone stretch out his hand vpon all our pleasant things, there would be crying & complaining in our stréetes, cruelty and strife in our cities, iniquity and mischiefe would neuer depart from our townes, if thou shouldest take away the King and the Counsellor, the prudent Iudge and the honorable Magistrate from vs. Thou make vs ashamed of our selues, who haue béene so slenderly thankefull for so great a blessing. And giue vs, we pray thée, humble & obedient hearts, true and loyall affections, willingnesse to performe all seruices, & to pay all duties, which belong

belong to those who are the very watchmen ouer our states, and the keepers & Gardians of our peace: may make vs ready with all chærefulnesse, euen to sacrifice our liues for their safety.

And as wee doe desire the hauing and the continuance of godly Gouernours, so teach vs to make conscience of liuing holily & righteously before thee, knowing that for the transgressions of the people, a land is subiect to many changes, and that for the subiects sinnes thou art wont to take away such Gouernours, who iudge the poore in truth, and chase away all euill with their eyes: and to suffer folly to bee set in great excellency, and such to bee

bée aduanced to places of au
thority, whose preferment shall
make the people to sigh, and e-
uen to hide themselues for fear
of oppression.

As therefore wée desire thy
fauour in this thing, so grant
vs grace, to liue in thy feare,
assuring our selues that if wée
doe wickedly, wee shall perish,
both wée and our Gouernours,
thou wilt euen kindle a fire in
the gates of our chiefest Cities,
which shall deuoure our Pala-
ces, and shall not be quenched.
But (O Lord) turne away
from vs all such heauy iudge-
ments (which yet our great sins
haue long since deserued) and
still begirt vs with thy fauour,
making fast the barres of our
gates, setting Peace in our
bor-

borders, and aboue all, continuing and enlarging the passage of thy Gospell, and all for his sake, who is the very life and substance of the Gospell, euen Iesus Christ our sole Sauiour. Amen.



The Pastors sute

HOly (O Lord) and honourable is that seruice to which it hath béene thy gracious pleasure to depute mée. The matter I am chiefely to bée busied in, is thine owne Counsell, they be thy Oracles, and the seales of righteousnes, the dispensation whereof, thou hast committed to mée. Thou hast made mée an Ouerséer of a

a part of that flocke, which thou didst purchase with thine owne most precious bloud. Thou hast called mée to bee a messenger and an interpreter, to declare vnto men their righteousnesse, to watch for their soules, among them to dispose thy secrets, and to pray them euen in Christs steed to bee reconciled vnto thée. What man among all the sons of Adam, is worthy of this honor, and who is sufficient for these things? When as, O most mercifull father, I think vpon the weight of that charge which thou hast put vpon mée, and consider againe mine owne weakenesse and insufficiencie, who am a man of poluted lips, and euen as a childe vnable to speake the

secret

secret of thy Gospell as becommeth mee, mee thinkes I may well cry out with the Prophet, VVoe is mee, I am euen vndone, how shall I stand vpright vnder such a burden: But when I looke backe into my owne conscience, and finde there a comfortable witnesse that I haue not thrust in my selfe for a Pastor, and remember also what is registred in thy word, how thou makest thy power perfect through weakenesse, and chusest the feeble things of the world, for weighty purposes, it is a kind of enlyuing to my spirits, and a refreshing to my discouraged and drouping thoughts: and I am thereby emboldened to presse neerer to thy Throne of

of grace. O thou who both calleſt whom thou pleaſeſt, and makeſt thoſe able whom thou calleſt: Be mercifull vnto mée (euen with the ſtrength and intention of my deſires I moſt humbly pray thée) make my heart a very treaſury of ſauing knowledge, fill it with ſoundneſſe of iudgement, and with a large meaſure of ſpirituall vnderſtanding, that I may both hold faſt the patterne of wholeſome doctrine, & be able to improue thoſe that ſay againſt it: Kindle in my affections a holy zeale, that my whole drift may be, to take heede to, and to fulfill that Miniſterie which I haue receiued. Let my lips preſerue knowledge, and let them be as the lippes

of

of the righteous, by which many be fed: giue mée a dore of vtterance, that I may open my mouth boldly, and that my tongue may be as the fined siluer, that so I may both shew the people their sinnes, and be able to minister a word in time to him that is wearie.

And in my preaching (O Lord) vouchsafe me both diligence and humilitie: diligence, that I may still bée instant, neuer fainting in my minde, either for the small successe of my labours, or for the opposition of corrupted minds, or for those stormes which Satan raiseth vp against the faithfull dispensing of thy truth: and humilitie also, that I may not séeke mine owne glory and applause

plause with men, but the bringing in of sheaues into thy barne, and the gathering of thy Saints into thy folde. For this cause teach mée to take héed of the affectation of words, and of séeking to abound with the entising speech of mans wisdome, chusing rather by the plaine euidence of the spirit, to approue my selfe to mens consciences in thy sight, then by a vaine blast of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make me carefull to know the state of my flocke, & to hearken after their courses, to obserue their cariages, to note their opinions, and to find out their

especiall sinnes, that so my speeches may bee as words in season, euen like apples of gold with pictures of siluer.

Make me wise in iudeging, skilfull in separating the precious from the vile, bolde but yet pittifull and compassionate in reproouing, resolute in those things which are meet to be vrged, and farre from yeelding in the smallest things which may strengthen them in euill, and be a stop in their speedie reformation.

Let it be euen my whole busines to seeke that which is lost, and to studie how to bring those out of the snares of the diuell, which are taken by him at his will.

Make my face strong, and my

my forehead as the Adamant, against their faces, which shall eyther scorne or withstand thy truth. Let mee make ready my backe for the smiters, and my cheekes for the nippers, and not hide my face from shame and spetting, making no account, no not of life it selfe, so that I may fulfill my course with ioy, and the administration which I haue receiued of thee to testifie the Gospell of thy grace.

Frame mee to diligence and painfulnesse in my priuate imployments, in reading, in studie, in meditation and prayer, that I may be a workman, not needing to bee ashamed, and that men may see how I go on, and profit in my calling.

Let my life be a patterne of holineſſe to my flocke, let there bée no fighting betwixt my behauiour and my doctrine: but grant that my very courſe and cariage, and ordinary ſpeeches, may ſauor of grace, that ſo I may giue no offence, either to thoſe that depend vpon mée, or to them who deſire to haue ſome occaſion and matter of reproach.

Make mée alſo circumſpect in my Family, in my Wife, children, ſeruants, ouerſéeing the wayes of my Houſhold, knowing how many eyes are caſt vpon mée and mine, and how ſoone (by Sathans teaching) men wil make the worſt of euery little treſpaſſe. And becauſe (O Lord) the buſineſ-

ſes

ses of this World are a great withdrawing, and the pretence of caring for posteritie, doth kill the zeale of many, and leade them into many foolish and noysome lusts: therefore (I beseech thee) suppresse within mee all earthly mindednesse, keepe mee from entangling my selfe with the affaires of this life, restraine mee from seeking vnto my selfe great things, let it bee enough for mee, that I haue euen a naile in thy holy place, and a roome among the seruitours of thy Church.

As for those which belong vnto mee, let mee neither bee without care (for that were worse then infidelity) nor yet so taken vp with care, that I

should forget my chiefest busi-nesse: But let mée assure my selfe that thou wilt bée my God, and the GOD of my séede: and wilt not leaue them destitute of earthly blessings, for whom thou hast prouided an eternall inheritance. With this hope, make mee to goe on with chéerefulnesse, doing that whereto thou hast called me, and leaning thée to prouide and care for the residue. Thou O Lord, knowest the desires of my soule, thou best vnderstandest what things are fittest for me in respect of that great calling to which thou hast ordained me, and what I most stand in néed of: Supply mee, I beséech thée, out of thy fulnes, and crowne my labours in the Ministerie,

Ministery, with the conuersion of such soules, as are ordained vnto life, and that for thy Sons sake, who is the chiefe Shepheard: to whom let my soule and spirit giue honour, glorie, and praise, now and for euer, Amen.

READER, let mee signifie to thee by the way, that I did not pen this prayer out of an opinion, that any of my brethren needed a direction, or wanted skill to do their own message to the Lord; but for an exercise of meditation for my selfe: whereof notwithstanding, my fellow-labourers may make this vse, to be remembred heereby, of the weight of their calling, and of

the many graces appertaining thereunto: The Lord make vs all both faithfull and profitable.

The Prayer of the flocke, for their faithfull Shepheard.

O How gracious hast thou béen vnto vs (most bountifull God) in giuing vs a Pastor after thine owne heart, able and willing to féed vs with knowledge and with vnderstanding, and to reueale vnto vs faithfully thy whole counsell: one who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to instruct

struct our ignorances, and to goe before vs as a guide in the way, that leadeth vnto peace. Surely, thou hast not so dealt with euery place, neither is there any desert in vs, for which thou shouldest afford vs such a fauor. If thou hadst still left vs in our naturall darkenesse and hadst suffered vs to bee perpetually plunged into that region of the shadow of death, in which wee sate of our selues, it had beene but iustice in thee, it was euen free to thee to haue finally forsaken vs.

O Lord, make vs thankful, and quicken vs vp, that wee may euen fil our mouthes with the praises of thy Name, who hast caused the light of thy Gospell thus to rise among vs, and

to shine vnto vs for our comfort. O make vs carefull to walk while we haue light that we may be the children of light, and to beware how we receiue thy grace in vaine, or neglect so great saluation.

Let vs euer remember, that to whom much is giuen, of them there will be much required: and that our sinne will be greater, and our condemnation the more heauy, if wee make not the right vse of this thy mercy. And concerning that man, whom thou hast made a watchman ouer our soules, we beseech thee to enlarge his heart, to increase his gifts, and to endue him yet, with a fuller measure of thy graces. Giue him the spirit & zeale of Paul, that

that hee may with all boldnesse of speech deale vnto vs thy Gospell, and publish euen the secret therof for the edifying of our soules. Make him mighty in the Scriptures, like Apollo, that by the power thereof hee may both conuict our consciences, and stop the mouthes of all gain-sayers.

Vouchsafe him the word of wisedome and knowledge, that hee may rightly iudge of our estate, and vnderstand what things are most expedient, and fitting for vs, and so may speak to our consciences, finding vs out in our speciall sinnes, and guiding vs in those holy courses from which we haue cheefly gone astray. Let his words be like goads, pricking our hearts, that

that wée may not bée hardned through the deceitfulnesse of sinne: let them bée as fastned nailes, not soone forgotten, but fixed in our inward parts, that they may bée euer readie at hand, as counsellours to direct vs in the way which wée must chuse. Make him stable and constant in the best courses, that he may not bée as a réede shaken with the winde, but as a firme foundation, that by his perseuerance in good, our hearts may the better bée established. And wée beséech thée, O Christ, who holdest the starres (the Angells of thy Churches) in thy right hand, that thou wouldest be pleased to protect him, from vnreasonable and euill men, and from the

the wrongs and iniuries of all the wicked enemies of thy blessed truth.

Doubtlesse Elymas will not cease to peruert the straite waies af the Lord, and Alexander will withstand his preaching sore, and men of corrupt mindes will resist the trueth with all their power: Therefore make thou the weapons of his warfare mighty through thée to cast downe holds, and blesse the labours of his ministry, to the calling and conuerting of those which are ordained vnto life.

Knit our hearts to yeelde obedience to thy word spoken by his mouth, that we may receiue it, not as the word of a man, but as it is indéede, thy word:

word, and make it also effectuall in vs, that wee may not be onely professours and hearers of thy will, but doers, and practisers, and continuall performers of the same. And teach vs to reuerence him (wee beseech thee) and to haue him in singular loue for his workes sake, ministring vnto him chearefully with our goods, knowing that it is a smal thing for him to reape our carnall things, who soweth amongst vs spirituall commodities.

In all our prayers make vs mindefull of him without ceasing, that his studies may be directed, his endeauors guided, and his labours in thy worke blessed, to the glorie of thy name, and to the saluation both

both of him, and of vs which heare him, all which we craue of thée with all earnestnes and humility, for thy déere Sonnes sake, who hath ordained Pastors and Teachers for the collection of his Saints, and who is the supreame and soueraign Bishop of all our soules, to whom bee praise without ceasing, now and for euermore, Amen.

The Students Prayer.

O Thou the Father of Lights, from whom commeth down euery good & perfect giuing: it is by thy holy prouidence, that I am héere placed in the Schooles of the Pro-

phets,

phets, to bée trained vp in the knowledge of good letters, and it is thy goodnesse onely which must giue a blessing to my labors, otherwise all my studies and vndertakings will bée in vaine.

To thée therefore doe I make my prayer, to thée (O Lord) doe I lift vp my Soule. Thou giuest sharpnesse of wit, knowledge and discretion are thy bestowings, thou art the enlightner of the minde, thou makest to apprehend those things, which the shallownesse of nature of it selfe is vnable to conceiue. I beseech thée therefore, euen for his sake who is thy VVisedome, whom thou didst possesse in the beginning of thy way, he being before thy

workes

wo:kes of olde, that thou wouldest vouchsafe to furnish mée with such a competencie of gifts, as thou in the depth of thy wisedome knowest to bée conuenient fo: mée. Order my desires, direct my choise, season and sanctifie my heart, that I may couet the best gifts, and that my studies may not be led and caried by a vaine affectation of knowledge, and curious inquirie into hidden Sciences. fo: ostentations sake, that so I may purchase admiration and credit, fo: acutenesse and learning befo:e men, but that I may aime at the publique good, how I may b:ing glo:y to thy Name, & comfo:t to my soule, by the p:omoting of the common benefit of humane society.

and

And because Authors are infinite, and much reading is a wearines to the flesh, and will some cause distraction, & breede rather variety of endlesse and vnprofitable questions, then any soundnesse of knowledge: for this cause, I beseech thee so to direct mee, that I may wisely discerne whom to follow, and whom to auoid, and may constantly apply my selfe to that course, by which I may best attaine to my desired end. Preserue thou mee also from the poyson of vnsound opinions, and from the sowre leauen of all erroneous fancies: and for that end, teach me not to leane to mine owne wisedome, or to trust to any sufficiencie of mine owne, for the

the discerning of things that differ: but grant that I may giue vp my selfe to bee guided by thy spirit, which is the alone teacher of that way which wee must chuse. And seeing (O Lord) thy holy Word, which thou thy selfe hast inspired, is the treasurie of all true knowledge, where onely that wisedome is to bee found, whose fruit is better then gold, and the reuenewes whereof doe far exceed the finest siluer: therefore make me a diligent and a busie searcher of that sacred booke, that it may bee familiar vnto mee, and dwell plentifully in my inward parts, and that so I may feele the sweetnesse of it in my soule. The times also O most gracious father, being so

so full of perill, and so abounding with many dangerous allurements vnto euill, partly by wicked company, and partly by vaine delights, I am an earnest petitioner to thy goodnesse, to make mée wary and circumspect for the preuenting of these créeping and bewitching mischieues.

Giue mée idoome to make choice of the society of those, by whose sobriety, and grauitie, and good example, I may bée bettered, and to haue an eye to those who are vpright in their way, striuing to tread in their steppes, and to be a follower of their courses.

Cause mee to bee alwayes euen afraid of my selfe in the vse of delights, knowing how hard

hard a thing it is not to ereed, and how ſone a mans affections ſhall be enſnared. Let my care therefore be, to find meanes rather for redeeming, then for paſſing away my precious time, my thoughts being ſtill buſied vpon the long iourney which I haue to goe, before I can come vnto due perfection.

In other things alſo, O good God, guide mee by thy holy hand, that I may keep my ſelfe within the liſts of Chriſtianity, being modeſt in apparell, moderate in diet, chaſt and temperate in ſpeech, ſober in faſhion and my ordinary deportment, reſpective to my ſuperiours, amiable to my equals, without pride and inſolencie towards thoſe

those that are below me, courteous and affable, and yet without vanity and popularity, towards all. Among all, let me be steady in my courses, both of scholasticall exercise for the polishing of the mind, and of diuine and spirituall employments, for the adorning & garnishing of the soule; that as I grow in yeares and standing, so I may also thriue in knowledge and in grace, and that in Iesus Christ, in whom only I expect the graunting of my requests, who breathe vpon me his spirit, making my soule forward and willing to depend vpon thée, and to returne vnto thée all due praise and glory, world without end. So be it.

The

The person intending marriage, may be thus directed.

MArriage, O Lord, is thine owne holy and sacred ordinance: euen before our Grandfather Adam had sinned against thee, and thereby deprined himselfe and all his posterity, of that happinesse in which thou hadst at first created him. Thou sawest in thy wisdome, that it was not fit for mankind to be alone. Upon this, it was thy pleasure to appoint this blessed knot, yea, and thy selfe also to bee as a principall agent, in the first conioyning it. To this estate, thou hast annexed great pre-

roga-

rogatiues, as a meanes of much good and comfort vnto man.

Weeing therefore by thée in thy good prouidence, called to the linking of my selfe into this wedlocke band, I embolden my soule, by those promises which thou hast made of hearing those suters which come vnto thée in Christs name, to cast downe my selfe heere before thee, and to intreate thy gracious direction in this waighty enterprise.

Sanctifie my heart (I beseech thée) and bring my affections into an holy temper, that I may neyther like a brut beast be led by mine owne vnbridled lusts: neither yet may, like one that mindeth onely earthly

earthly things, doate onely or cheefely vpon worldly wealth: but that my main desire & drift may be to find out such a yoke fellow, by whose sweete society I may be furthered vnto godlines, and helped onward in my voyage towards heauen. For this end make me, O Lord, diligent & circumspect before hand careful to vse the aduise & counsel of my christian friends, fearfull of my selfe, least affection should preuaile in mée before iudgement, feruent in prayer vnto thée, by whom all things, are disposed, and to whom the hearts of all men are directly knowen. Restraine in me all violence of passion, all rashnes of affectiō, that I may not suddenly bée ensnared with out-

ward beauty, or bewitched with the glorious shewes of parentage of position: but that still my desire may be after the hid man of the heart, and after those spirituall ornaments without which the greatest among the sons of men are but vile and base in thy sight.

Make me to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in mée by thy word, a reuerent betrothing, and such like, still caring to follow those things which are of good report. And when I shall by thy prouidence bée brought to the sight and knowledge of that party which thou hast appointed for mée, O then knit

knit our ſoules together in a neuer to bee broken league of holy loue: that wee may in a gracious manner bee a ioy and delight either to other, and may euen ſtudy, betwixt that and our mariage day, ſo to enforme our ſelues with each others diſpoſition, and with thoſe duties which are appertaining to the maried life, that our vnion, being begunne in thy feare, may be continually bleſſed with thy fauour, and ſo all may be to the glory of thy glorious name, to our mutuall comfort and building vp in grace, and to the good example of thoſe which ſhal behold our courſe, through Jeſus Chriſt, Amen.

The married Persons their ioynt request vnto GOD.

THou (O most blessed God) diddest first ordaine the married estate: and it is thy prouidence, by which we which were two, are now made one flesh, hauing mutually resigned our selues either to other, by our entrance into this holy league.

It is the desire of our soules, to liue together to thy glory, and to the comfort and contentment each of other. This wee cannot doe without thee (for of our selues besides sinne we can doe nothing:) vnto thee therefore doe we commend our most earnest and humble sute, that it may

may please thee so to besprinkle our soules with the deaw of thy grace, that from thence may spring a plentifull encrease of sobriety, of righteousnesse, and of holinesse in our liues.

Allay in vs all sensuall and brutish loue purifying & sanctifying our affections one toward another, that wee may in nothing dishonor this honorable state, nor pollute the bed of marriage, which thou thy selfe in thy word hast called vndefiled: but may vse this thine ordinance in the holy sort, that carnall lusts may be slaked and subdued, not encreased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed Word, that by it wee

may know & vnderstand what dutie is requied at our hands: what authority tempered with loue and compassion, and freed from all bitternesse, is committed to the husband: what obedience, and submission with reuerence is commended in the wife: what faithfulnesse in matrimonial duties either to other is enioyned: what prouidence & care is expected of the man, and what assistance and help of the woman.

And when wee know and haue learned these things, grant that it may be our study to practise them, that so the husband may be as a faithful guide to his wife, and the wife a crowne & credit to her husband.

Make vs wise to obserue the na-

natures and disposítions one of another, that in all lawfull things, the one may seeke to please and content the other: the one may know how to beare with, and to forbeare the other. not winking at any euill in one another, but discreetly chusing the fittest opportunity for mutuall admonishing, without all shewes of tyranny in the one, or of presumption in the other. Open our hearts, that wee may faithfully and cheerefully communicate one to the other, that sweetnesse which wee finde in heauenly things, that so wee may goe hand in hand towards heauen, and that our cheefe loue and delight either in other, may be grounded vpon

the hope wée haue that wee are Heires together of the grace of life. In our Family linke vs together in one common care, to ouerſée the wayes of our Houſhold, to ſéeke the promoting & aduancing of thy Kingdome, the good inſtruction and education of our children and ſeruants.

Finally, O Lord, ſo vnite and combine vs together in fidelity of affection, that wée may euen deuote our ſelues to the procuring of the preſent and eternall good one of another: that ſo liuing here comfortably, wee may raigne with thée perpetually, in that thy Kingdome, which the bloud of thy Sonne hath prepared for thoſe that loue and feare thy Name: vnto

which

which Kingdome, O Lord, receiue vs euen for thy sons sake, & for thy mercies sake, Amen.

A direction for him whom God hath made a Father, or Gouernour of a Familie.

I Bow the knées of my heart here before thy throne of glory (O Almighty and Euerlasting God) not presuming vpon my selfe, but grounding my hope of being heard, vpon those rich & gracious promises which thou hast made vnto vs in thy best beloued Sonne.

In him I beseech thée, to afford me thy grace, and to supply mée with such spirituall helpes, as are néedfull for this degrée and place to which

thou hast appointed mee.

Thou hast made mee the guide and foundation of a Family, thou hast furnished mé with Children, and giuen mé Seruants to bee ordered and commanded by mée: Wherein thou hast not onely called mée, to bee a prouider for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my selfe an outward benefit, but to be euen a watchman for their soules, that as much as in mée is, I may winne them vnto thée.

O Lord, as thou hast called mée to this seruice, so giue mé both conscience and ability to discharge it. Teach me to looke vpon Abraham the Father of the

the faithfull, and to learne of him, to command my sonnes and my houshold, to kæpe thy way, and to resolue with Iosua, that whatsoeuer others doe, yet I and my House will serue the Lord.

To this end, make mée careful in the vse of all good meanes, in bringing my company with mee on thy Saboaths, to the publique Ministry, in the steady and constant vsing of priuate exercises, as praying, reading, and such like, in ouerséeing their wayes, in admonishing the vnrulie, in incouraging the forward, in quiting my House of those which hate to be reformed, and in shewing my selfe a patterne and an example of holinesse vnto

vnto them. Touching my children in particular, remember mee I pray thée, to make conscience of bringing them vp in thy feare, in the knowledge & vnderstanding of thy word, in all sobriety and comelinesse of behauiour, and in some profitable course, by which they may after liue to the seruice either of the Church or commonwealth.

Let me bée wise to suppresse euill in them whiles it is yet young, Chastening them betimes: but yet with taking héed to kéep a middle course betwixt two extremities of too much indulgence, which might embolden them to sin, and of too much seuerity, which might prouoke them to wrath, and driue them to

to some desperate inconuenience.

And, O Lord, blesse those vnto me which thou hast giuen mée, season them with grace, and plant in them a loue and tast of the best things, kéepe them from the dangerous corruptions of these leperous times, grant that vertue may growe in them with their yéeres: that as the the world is increased by their number, so by them there may bée an addition to the Church.

Concerning my seruants also let it be my desire to sort my selfe with such as feare thy Name, knowing that mine affaires shal succéed the better for their sakes: and for the ordering of them, teache mée wisedome, to

to kéepe them from idleneſſe, by a diligent, but yet not too gréeuous and cruell imploying them: giue me a reſpect of equitie, in rewarding them according to their paines, neuer abridging the Labourer of his deſerued hire: giue me mercy alſo, that to their ſickneſſes and infirmities I may regard them as my ſonnes, and be as willing to ſupply them with neceſſaries, as if my ſelfe ſuſtained their encombrances.

Theſe duties, O Lord, as thy word hath reuealed them vnto my ſoule, ſo doe thou vouchſafe to ingraue them in my heart, and to make mée a conſcionable performer of them in my courſe, that ſo I may haue (like the belœuers of old)

old) a Church in mine House: So, Lord, shall I be a credit to my profession, and my account also at the great day of reckoning shall be comfortable: to which day (O good Father) I beseech thee to prepare mee, that after my few dayes spent in this earthly Houshold, I may liue for euer with thee in thy Heauenly Family, through Iesus Christ my blessed Lord and Sauiour, Amen.

The Sonnes or Daughters petition in respect of Parents.

GReat is the honour (O Lord) which by thy pure & vndefiled Word, is due from children to their parents: great blessings hast thou promised to those

those which make conscience to performe it: and fearefull and heauie are the curses threatned against those that doe neglect it. O therefore beget in me I beseech thee, an holy care, both to know and to practise that gracious duty, which is required of me in this behalfe. Draw me into the serious consideration of those many bonds of obedience and thankefulnesse, by which I am tied vnto my Parents: of the louing affection which they haue euer carried towards mee: of the care and paines which they haue taken, in the bringing of me vp vntill now: what were the sorrowes of my Mother in her first conceiuing mee, what anguish and paines shee sustained in

in bringing me forth, what labours and watchings shee hath since endured, in cherishing and attending my Infants estate: Wretched were I if these things should euer bee by me committed to forgetfulnes, or if I should but slightly remember these many kindenesses. Make mée willing (O Lord) to returne faithfulnesse and duty, for so much loue: Giue mée a tractable and a yéelding heart, that I may chéerfully and with delight submit my selfe vnto them, to performe their appointments, in all things which may be done without the manifest breach of thy reuealed will.

And, O good Father, so direct them with thy holy spirit, that they

they may neuer impose ought vpon mee but that which shall be right in thine eyes, and for thy glory, in the good & comfort of mée thy seruant: that they may not tyrannously abuse that authority which thou hast giuen them in respect of mée: Or if they shall be too rigorous or too seuere vnto mée, yet keepe mée (I humbly intreat thée) from repining; vouchsafe mée patience and meeknes of spirit, that I may neuer thinke, or speake, or doe ought, that may so much as sauor of contempt, or rebellion against them: And when they shall (as, O Lord, aboue all things, open their hearts and their mouthes that way giue wholsome and godly admonitions to mee, how to

feare

feare thée, and by what meanes to keepe my selfe vnspotted of the world: then affoord mee, O most mercifull God, an attentiue and an obedient eare, that I may lay vp all such gracious instructions in my heart, and may reioyce and make glad their soules, by my religious conformity to their precepts.

Withall, O Lord, cause me in gesture and ordinary behauiour to vse all reuerence to their persons, and to take heed of blasing their infirmities, or of despising their age: and if it should please thée to lay want and pouerty vpõ them, let it be my care to be a helpe & comfort to them, and to make prouision by all good meanes to sustaine them, knowing that I am ne-

uer

uer able, by all I can doe, to make them a full and compleat requitall: Furthermore also I pray thée, to quicken mée to the duty of prayer on their behalfe. Lengthen their dayes to thy glory, let thy graces grow and encrease in them with their yéeres, perfit in them what good soeuer thou hast begun, and make me carefull euer to giue them that contentment in thée, that I may neuer iustly make heauy their hearts, or bring their gray heads with sorrow to the graue. O thou, by whose good spirit it is that I haue thus prayed, vouchsafe my sutes a gracious entrance into thy most holy and glorious presence, and heare them in him, who in the dayes of his flesh,

was

was a most exact patterne, as of all holy duties, so of childe-like obedience vnto Parents, euen Iesus Christ thy eternall Sonne, the alone hope of the saluation of my soule, Amen.

The Seruants supplication in respect of his place.

THy prouidence, O Lord, and thy wisdome do wonderfully appeare by thy disposing all things in an exact and certaine order. Some thou hast ordained to rule, and some to obey: some thou hast entrusted with the gouernment of kingdomes, some with the ordering of priuate families: It is thy pleasure to lift vp some to be Commanders and Maisters of others, and to keepe some in a lower

lower ranke, to be seruants vnto others: All are appointed by thée in some set course of life to serue thée, and thou expectest duty, and prouidest for thy glory out of the most inferiour, as well as from those of highest degrée. And mée, O gracious God, amongst others, hast thou reached vnto, by that thy gouerning spirit, wherby most sweetly thou directest al things: and heere thou hast called mee to the condition of a seruant in this family. Let me not murmure, I pray thée, that I am not aduanced (as others) to an higher estate, but remember me of my small deserts, who cannot challenge at thy hands so much as a place to breathe in vpon Earth. O let mee thinke me

me happy, who haue liberty, though in a low estate, to learn to know thee, & to be brought out of the base bondage of my nature vnto Sathan, to be thy free-man, and the partaker of glorious liberty of thy childrē.

And concerning the dutie belonging to my place, teach me to account my Maker worthy of all honour, and to behaue my selfe with all respect vnto his person, knowing that euen hee in regard of his gouernment, beareth the image of thy soueraignty: and that the contempt against him, doth reach so high, to become a contempt against thy Maiesty.

Enable mee to the shewing of all faithfulnesse & diligence: make mee carefull to please in all

all things, to beware of murmuring, and answering againe when I am reproued, to flie falsehood and picking as a Seruant, to abhorre all eye-seruice and men pleasing.

Let it bee euer in my heart, that whersoeuer I am, I am still in thy sight: that so the consideration of thy beholding me, may bee a spurre vnto fidelity, and a restraint from all sloath and vntrusty cariage in my businesses.

Make the credit of Religion precious vnto mee: that so by my truth and vprightnesse in my course, I may adorne thy Gospell, and may neuer giue iust cause to make thy holy and glorious Name which I professe, to be euill spoken of. And,

O Lord,

O Lord, inasmuch as thou hast the hearts of all men in thine hands, turne the heart of my Master towards mee, that hee may deale louingly and mercifully with me, & not with my body onely, but especially with my soule, teaching me in those things wherin I am ignorant, and admonishing mee there where I goe astray: To me also giue a mild spirit, and a pliable disposition, that I may listen gladly to the words of instruction, and may reioyce to liue where the meanes is vsed to conuert and winne my soule to thy Kingdome. And though it should so fal out for my trial, that my master should be more froward, and hard to please, more strait towards mée, and

more without respect of mee then is fit: yet, O Lord, let not this make mee to remit ought of my duty, but grant mée to remember, that whatsoeuer I shall doe in singlenesse of heart, as vnto thée, the same I shall receiue of thée, yea, with an infinite recompence, euen a reward of inheritance, in thy Kingdome. O heare me thy poore vnworthy seruant, not for my owne sake (for my best desert is the depth of hell) but for his sake, who to free mee from the slauery of the Diuell, tooke on him the forme of a seruant, euen Iesus Christ, who is now highly exalted, to raigne with thée & thine eternall Spirit, one onely God throughout all generations for euer, Amen.

The

The Prayer of the Aged.

THou (O Lord) art the Ancient of daies, & from euerlasting to euerlasting, thou art GOD: thou wast yesterday, and to day, thy yeeres faile not, but thou art the same for euer: Thou countest Heauen with thy spanne, and comprehendest the dust of the earth in a measure: thou disposest the times, and thou determinest each mans dayes, the number of his moneths is with thee, thou appointest his bounds, to which hee shall come, and beyond which he cannot passe. It hath pleased thee to draw out the threed of my life, further then thou hast many others, and hast granted mee to fill vp

the tally of many yéeres. Thou mightest haue turned me to my dust long agoe, yea thou mightest haue stopped my breath, as soone as I first receiued it, and haue presently condemned mee to euerlasting chaines, there to bée kept vnto the last day. O make me thankful for thy goodnesse, who hast vouchsafed to multiply my dayes vpon this earth: and that not simply. O Lord, because I haue liued so long (for what can long life auaile if I lose my soule:) but because I haue had a long time of repentance, and haue so plentifully enioyed the good meanes of knowing thée in Christ.

Forgiue vnto me (notwithstanding) my great neglect, and passe by the infinite vanities and

and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to that measure of knowledge & of repentance, which I might haue done, the time of my life considered: neither hath my growth in grace bëne answerable to the many helpes which thy great mercy hath afforded mee: so that when I looke backe into the dayes that are past, and consider how much time hath bëne consumed in carnall contentments appertaining to the body, and how small a portion hath bëne spent in spirituall things belonging to the soule, and doe reade in the records of my conscience, the many

slips, yea grosse faults, which I am guilty of, I am euen ashamed and confounded in my selfe: neither can I say ought for my selfe, but euen with many sighes and sobs of soule, cry out vnto thée, O remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord. And I beseech thee make mee yet more humble, and more vile in mine owne sight, for these my long since committed euils: that so my repentance may bee more vnfained, and my longing for thy mercy in Iesus Christ, the more strong and vehement.

And now (Lord) withall I be-

beſeech thée, together with the encreaſe of yéeres, giue mée an encreaſe of faith, & an increaſe of ſtedfaſt aſſurance of thy loue. Let not thy graces in mée, wither with mine age, or my zeale for thy glorie, coole with that decay of bodily heat, which accompanieth this my declining time: But make mee, as thoſe trées which be planted in thy houſe, and flouriſh in thy Courts, which in their age doe bring forth fruit, and are then fat, and flouriſhing: that now chéefly I may be fruitfull in all good workes, knowing that vnleſſe my age be found in the way of righteouſneſſe, it cannot be vnto me a Crowne of glory. Let mee bee a patterne of grace and

godlineſſe vnto thoſe that are young: cauſe mee by ſoundnes in the faith, and by a ſober, honeſt, and diſcrét behauiour, to bée a teacher to them of gœd things. And eſtrange my mind more and more from worldly things: ſuffer me not to delude my ſelfe with a vaine hope of liuing yet a little and a little while: but let me, like Paul, die euery day, and be a continuall prouider for my laſt departure: which time when it ſhall come, as I know it cannot bee farre hence, O I beſéech thée doe not then forſake mée, but ſo eſtabliſh mee with thy frée ſpirit, and fill my heart with the ioyfull féeling of thy mercy in the pardon of my ſinnes, that I may ſléepe in peace, and may com-

comfortably yelde backe my soule into thy hands which gaue it me: and that for Iesus Christ, who is my life, & with whom I desire and hope & pray to appeare in glory, at the day of his great appearance, & then for this vile body, to receiue a more glorious body, like to his owne, clothed with immortality, and euerlastingly freed from corruption, Amen.

The Prayer of Youth.

GReat is thy mercy, O Lord, in that thou hast vouchsafed to all humbled sinners, liberty of accesse into thy glorious presence, and promise also of successe in those things which they shall craue of thée in the name of Christ.

Teach me, I beseech thee, to take comfort in this freedome, and to be an often and an ordinary suter vnto thy Maiesty. And that so much the rather, O Lord, because of the danger of these wicked & infecting times, and of the aptnesse which is in me, now in my tender yeeres especially, to fall euen into the greatest sinnes. Here therefore doe I prostrate my selfe before thy throne of glory, humbly beseeching thee, to season my heart with thy heauenly grace, and so settle in mee a desire to feare thee, and to walke in holinesse before thee, aboue all things.

Suppresse the rebellion and pride of my nature, bring my vnruly affections into order, sub-

ſubdue thoſe luſts which the heate of youth enkindleth in me. Frame me to the reſpective entertainement of their godly aduice, who are able to inſtruct me.

Make mee to bee euen fearefull of my ſelfe, and iealous ouer thoſe wayes which my owne heart moſt affects, and very wary and circumſpect with whom I doe conuerſe. Teach mee to remember thee my Creator now in my youth and to reſolue to conſecrate theſe my freſh and greene yeers to thy glory, to learne betimes to ſtand in awe of thy iudgements, and to make conſcience of euery little ſinne, knowing the deceitfulneſſe thereof, how it will enſnare

by

by degrées, and how hard it will bee hereafter to reforme those euils, which are growne strong and mighty by continuance.

And to the end, I may both direct and redresse my wayes the better, oh let me take heede vnto them by thy word, let that bee my counsellour to instruct me, thy spirit also secretly informing me in the way that I shall chuse. Plant in me obedience to my Gouernours, and a care of shewing all due reuerence to those which in age or in authoritie are before me.

Root out of mee all selfe-loue, all good opinion of my selfe, all pride and hautines of spirit, all stoutnes & stubbornnes of disposition, all affectation of the follies

follies & vanities of the times, and wantonnes of thought, all vncleanneſſe either of ſpéech or behauiour: all which be the common ſickeneſſes of our younger dayes, from none of which I am able to ſay, My heart is cleane: and to crucifie my fleſh with the luſts thereof, that I may féele with growth in yeeres, a growing on in grace, and a daily decaying of my inbred wickednes, together with a proceeding on into full holineſſe in thy feare. Be mercifull, O Lord, to mee in this, and in all other things which thy wiſdome knoweth to be conuenient, for thy bleſſed ſonnes ſake, Jeſus Chriſt, vpon whoſe onely interceſſion I depend. So be it.

A Pray-

A Prayer for the whole State.

EXtraordinarie, O Lord, haue thy fauors been vnto this Kingdome. When we recount our long continued peace, our victory, our plenty, our comfort by religious and prudent Gouernours: especially the glorious light of thy Gospel, which hath shined amongst vs, our freedome from the miserable bondage of Romish and Antichristian tyranny: wee must needes say, that thou hast not dealt so with euery nation. Indeede the cry of our sinnes is great, the very Heauens may blush to loke vpon vs, and the Earth is wearie to beare our grosse, our shamelesse.

lesse, our presumptuous euils: Thou thy self, O patient God, art pressed vnder vs as a cart is pressed that is full of sheaues: Long hast thou waited for our repentance, and often hast thou vrged vs by the Ministers of thy Word, to breake off our sinnes, and euen besought vs by them to be reconciled vnto thée. But wee haue hated to be reformed, and haue cast thy word behind vs, thou hast stretched out thy hand, and we would not regard: we haue despised and mocked thy messengers, our hearts within vs haue béene fully set to doe euill. Mercy hath béene offered, wee haue not estéemed it: Iudgement hath béene threatned, wée haue not feared it: the be-

ry

ry triall of our countenances testifieth against vs, we declare our sinnes as Sodome, we hide them not: all manner of foule enormities doe march openly and confidently and without feare in our streets. How iustly mightest thou poure out euen the vials of thy wrath vpon vs, making vs to be a detestation, and a curse, and an astonishment, and a reproach to other Nations, forcing vs to wring out and to drinke the verie dregges of that mixt wine of thy fierce and terrible indignation. If thou shouldest bring an vtter dissolution and desolation vpon our State, making our enemies to ride ouer our heads, to climbe aboue vs vpon hie, and vs to come downe beneath

beneath below: If thou shouldest take away from vs the Iudge and the Prophet, the honourable and the Counseller, and appoint children to be our Princes: If thou shouldest make heapes of our Cities, and leaue our Towns without Inhabitants: If thou shouldest at once quench the light of thy blessed word, and giue vs ouer to the seruice of dumbe Idols, and our soules to be swallowed vp in the darkenesse of Popish ignorance and superstition: if thou shouldest make vs by thy iudgements, a prouerbe and a spectacle to the whole world, it were no other then wee haue deserued: nay, it is thy great mercy, that these things. and more heauy then these, haue not.

not already ouertaken vs. But, O Lord, bée mercifull to our sinnes for thy names sake. O thou which art the GOD of grace, looke graciously vpon vs in the mediator of grace, Christ Iesus. Wée haue nothing to pleade but his mercy, nothing can wash away the foulenesse of our sinnes, but his most precious bloud. Make (wée pray thée) our hearts to mourne within vs, both for our owne personall sinnes, and for all the abominations which are done in the midst of the Land: Oh that we might turne vnto thée with all our hart, with fasting, with weeping, and with sorrowing: O that wee could sée the things that belong vnto our peace, and might euerie man

man turne from his euill way, and from the wickednesse that is in his hand, and make his way and his workes good. Let it be thy good pleasure, we humbly beseech thee, to continue and to enlarge thy wonted fauours towards vs: Stablish this our peaceable gouernement, by a perpetuall and vnchangeable decree. Compasse in this Iland, with thy fauour as with a shield: Let neuer thine and our Aduersaries, roare in the midest of thy congregation, or set vp their banners as signes of victorie and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospell, and the liberty of thy blessed truth: Grant that that may still be faithfully and soundly

ſoundly preached in our Churches, O remoue not our candleſticke, though our falling from our firſt loue, and the vniuerſall ſlaking of our zeale hath deſerued it. Lengthen out the vſe of it (we intreat thée) euen ſo long as the Sunne and Moone endureth, that by it, thoſe that are yet vnborne, and ſhall come out of our loins, may be guided and directed in the way of peace. And to this end, we are moſt humble and inſtant ſuters to thy Maieſty euen to thée by whom Kings raigne, and whoſe dominion and ſoueraigntie reacheth ouer all, that thou wouldeſt multiplie thy bleſſings vpon the King, euen thine annointed (King Iames) whoſe head thou

haſt

haſt lifted vp aboue others, & into whoſe hands thou haſt committed the raines of theſe vnited Kingdomes. O Lord, when we remember the dayes by-paſt, euen the dayes of our feare, how that after the death of our late renowned Queene we looked for nothing but confuſion, ſuppoſing that the times of our peace muſt needs haue died with her, & haue euen beene buried in her graue, and conſider withall, how thou then, without any ſo much as drawing of a ſword, or colour of commotion, placedſt in her throne a King of the ſame royall bloud, and of the ſame loue and affection to thy holy truth, vnder whoſe ſhadow, wee enioy all the accuſtomed com-

forts

forts of our ancient Peace, wée are like to them that dreame, we are euen stricken with astonishment, so farre haue all things gone beyond our hopes, and exceéded our expectation. O pardon our great vngratefulnesse, that passe ouer thy mercies so superficially, and doe so seldome and so slightly meditate vpon thy kindnesse.

Let not our vnthankfulnes turne away thy intended blessings from vs: Stablish his throne (wée beseech thée) let his soule be bound in the bundle of life with thée, and cast out the soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crowne of pure gold vpon his head: so

let

let his glory be great in thy sal-
uation, and make him glad de
with the ioy of thy counte-
nance. Goe on to giue him
thy iudgements, that the righ-
teous may flourish in his
dayes, and that hee may iudge
the poore of the people, and
saue the children of the needy,
and subdue the oppressor: Let
him not want a man of his
owne line to sit vpon his seate:
but continue the kingdome in
his posterity, vntill the time
in which all earthly Kingdoms
must be determined. And as
thou hast made his Queen like
a fruitfull vine on the sides of
his house, and a ioyfull mother
of many royall plants: so wee
pray thee lay vpon her much
dignitie and honour, and bless
them

them both out of Zion, so that they may see the wealth of Ierusalem all their dayes.

Let their children be as chosen shafts in thy quiuer: make them as the plants growing vp in their youth: and as the corner stones grauen after the similitude of a palace.

Chiefely wee beseech thee to poure out a large measure of thy blessings vpon the young Prince Charles: enrich him with all Princely vertues: water him so with thy heauenlie deaw, that knowledge of thy truth, zeale for thy glory, loue to thy Church, perfect hatred of popish Idolatry may in him grow vp with his yeers, that so hee may also in his appointed time become an other instrument

ment vnder thee, for the further enlargement of thy Gospell, & the prosperity & happinesse of these Realmes. Alwaies afford thy gracious presence to those honourable Lords of his Maiesties Councell: bee thou the President at their table, direct their consultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions as may be most for thy glory, the honor of the King, and the peace of the State, and the comfort of thy chosen. Blesse all the Iudges, Sages and Magistrates of the State, make them as hiding places from the wind, and as a refuge from the tempest for the oppressed: cause them euer to remember that they are thy mi-

niſters for the peoples wealth, and that they execute not the iudgements of man but of the Lord: and that although thou haſt honoured them with thine own name, calling them gods, yet they ſhall die as men, & fall like others: that ſo iudgement may not be turned into gal, nor the fruit of righteouſneſſe into wormewood, but that Iuſtice may be executed truely and vprightly in the gates, & al things may be to the praiſe of them that do well and to the puniſhment of thoſe that are workers of iniquity. Neyther may we, O Lord, forget thoſe whom thou haſt put in the ſeruice of the Church, to feede the flocke, which dependeth on them, to rule them, and to go in and out

before

before them, and to labour in the word and doctrine. Thou, O Christ, art the chiefe Shepheard & Bishop of our soules, thou art the Lord of the harueſt: build vp (we beſeech thee) the breaches of thy Church, make the righteouſnes thereof to breake forth (yet more) as the light, & the ſaluation thereof as a burning Lampe. Continue the ſtanding, and increaſe the number of thoſe ſeeing watchmen, whom thou haſt placed vpon the wals of Ieruſalem: Stir them vp, that they ceaſe not day nor night, working the worke with which thou haſt entruſted them, & faithfully diſpenſing the word of reconciliation which thou haſt committed to them. Kindle in them

the zeale of Samuel, that they may say, God forbid that wee should sin against the Lord, & cease praying for the people, & shewing them the good & the right way. Make them with Paul to say, Woe vnto vs if we preach not the Gospel. And bee pleased also to blesse their endeauours, and to powre their labours, by giuing them a doze of vtterance, and by preseruing them from vnreasonable & euil men, that they may from euery part of the land bring many sheaues into thy barne, and that daily those that are ordained vnto life eternal may beleeue. And for a continuall supply & nursery to thy Churches among vs, blesse the Vniuersities and Schooles of learning

learning : let not those fountaines, O Lord, be poisoned with any popish leauen : but grant that the doctrine which is according to godlinesse, being taught & professed in them in sincerity, by the young plants there springing vp, the decaies of congregations abroad may be renued, & euery place may be furnished with a Pastor after thy owne heart, which may feed the people with knowledge and with vnderstanding. And (Lord) restraine & reforme the greedines of those which muzzle their mouthes which should tread out the corne, and bring forth the foode of life vnto the people, which respect not the Leuite, but abridge the hier of the labourer, and say one to an

the labourer, and say one to an other: Let vs take to our possessiō the habitations of God. Throughout the Land, and among al the inhabitants thereof, plant the true knowledge & feare of thée, loyaltie to their soueraign, obedience to all subordinate authority, loue & reuerence to their spiritual guides, vnity of affection, mercy, & cōpassion eyther to other. And inasmuch as (O lord) we haue cōtinuall experience of the malice of the Diuell, in sowing the seeds of sedition and treason in mens hearts, and in raising vp the stormes of Belial to ouercast (if it might bee) the faire day of our peace, with a cloude of hellish confusion: we pray thee, without whom

no

no enterprises can bee establi-
shed, to make void their hopes,
and to discouer their practises,
and (as thou hast hitherto euen
miraculously done) to turne
their deuices vpon their owne
heads for their own confusion.
There come daily out of that
pitte of Rome, many Locusts:
& from that Sea, there is sent
among vs a continuall spawne
of new conspirators: these en-
courage themselues in wicked
purposes, they communicate to-
ther to lay snares, mischiefe
they imagine against the quiet
of the Land: It vexeth them to
see the shining of the Gospell,
and the growth of thy truth, &
they do euen breath out threat-
nings and slaughters against
the professors thereof. Let not

O Lord, their imaginations prosper, let their eies fall out with the fine for that day which they have long desired: Let thy hand, even thy right hand finde them out: and if they belong not vnto thee, make them like a fore vnto in the time of thine anger, destroy their fruit from the earth, and their seede from the children of men, put them a part, and make ready the strings of thy bow against their faces. And as for vs, O Lord suffer vs not to wax wanton with the blessings of peace, nor to forget to render to thee according to thy rewards bestowed: but grant that thy kindnesse may binde vs more strongly vnto thee, and that we may resolue by thy grace to serue

serue thee faithfully, who with vs dealest so graciously, & that in & for Christ Jesus sake thy Son and our Sauiour, Amen.

A Praier before meate.

Sanctifie, O Lord, vnto vs the vse of these thy creatures, of which by our sins we haue made our selues vnworthy: make vs sober and thankfull partakers of them: grant that the end of our eating and drinking, may be to be better enabled to serue thee in our seuerall places, through Jesus Christ, Amen.

Another of like nature.

O Lord, it is not bread which we liue by, but the word that proceedeth from thy

mouth: lift vp our hearts, to look vnto thee for a blessing vpon our meats, & vouchsafe vs the gracious assurance of thy loue in Christ, that wee may comfortably vse thy creatures as pledges of thy fauor, and be prouoked by them, to giue vp our selues to thy glory, to serue thee in sincerity all our daies, through Iesus Christ our Sauiour, Amen.

Another.

Humble our soules before thee (O Lord) and cause vs to see the smalenesse of our desert, euen in respect of the least of thy mercies: Make vs to hunger after Christ, by whom onely the free vse of thy creatures is restored to vs: and

and giue vs to enioy these blessings heere prouided for vs, with that reuerence and sobrietie as in thy presence, that our bodies being refreshed, our soules may praise thee, who art the giuer of all good, and that in Iesus Christ the righteous, Amen.

Another.

TEach vs to remember, O mercifull God, that it is thou, which to vs, and to all thy creatures, giuest foode in due season: that so we may take heede of all vnthankfull and brutish vsing of these good things which in thy prouidence thou hast ordained for vs. Raise vp our affections, to long for that food which Iesus Christ

Christ Iesus promised to giue vs, who is thy only Son, and our alone Sauiour, Amen.

Another.

TAke from vs (O gracious Father) all gluttony and excesse, all carnall feeding without feare, all minding of none but earthly things, all seruing our bellies, without prouiding for our soules: Make vs mindfull of thy presence, and carefull so to behaue our selues in receiuing these creatures set before vs, that all that we do may be to thy glory and the comfort of our soules, through Iesus Christ our Lord Amen.

A Thanksgiuing after meate

WE magnifie thy name, O Lord, for all thy mercies, for the comfortable refreshing which thou hast now vouchsafed vs. Pardon, we beseech thee, our great vnthankfulnes, make vs more thankfull then heretofore, and carefull to shew the truth of our thankfulnesse in the duties of obedience to thy blessed will. Saue all thy Church, protect and blesse our gracious King, and his Realmes, the Queene, the Prince, the royal progenie, grant passage to thy Gospell, comfort to thy seruants, and peace of conscience to vs all in Iesus Christ, Amen.

Ano-

Another of the same nature.

BLessed be thou (O Lord) for these & for all thy gifts. Let thy mercy to our bodies stirre vp thankfulnesse in our soules: & let our care to please thee in our liues, be a witnesse of the feeling wee haue of thy rich and abundant mercies towards vs.

Be gracious to all thy people thorough the world, forget not these realmes nor thine annointed, our Soueraigne King, the Queene, the hopefull Prince, and the Royall progeny, disappoint the enemies of thy Gospell, and make it to grow in despight of Sathan, to the glory of thy name, and

and to the reioycing of the soules of all thy seruants, for Iesus sake, Amen.

Another.

WE returne vnto thee with the bowing of our hearts, all possible thanks (O gracious God) for thy loue and bountie towards vs thy vnworthy seruants, for electing vs, for sending thy son to die for vs, for calling vs vnto a liuely hope by the Gospel, for creating, for preseruing, for feeding vs at this present. Stirre vs vp to giue our selues vnto thee, and to consecrate our whole spirits, soules and bodies to thy glory, all our daies. Saue all thy Church, &c. As in the first Thanksgiuing.

Ano-

Another.

As thou hast filled our bodies (O Lord) with thy good creatures, farre aboue our best deseruing, so be pleased we pray thee, to season our soules, and to endue vs with all spirituall blessings in heauenly things, that in all our life that yet remaineth, we may bee meanes of glory to thy Name, of credit to thy Gospel, and of much comfort to thy seruants. Preserue thy Church, protect thy whole state, and the chiefe head thereof King James, his Queene, his heire, and whole posteritie, the counsell, the nobles, the magistrats, the ministers of thy Word, comfort

comfort the hearts of all thy seruants, stablish vs all in thy truth, and keepe vs for euer to thy selfe. Amen.

Another.

Accept we pray thée (most louing father) this our sacrifice of praise, which for these and all thy fauours, wée héere offer vp vnto thy Maiestie. Looke vpon it in the worthinesse of thy Son, and for his sake enable vs to a chéerefull seruing thée in singlenesse of heart, and in vprightnesse of conuersation all our dayes. And looke mercifully vpon the whole bodie of thine elect, liuing vpon this earth whersoeuer. Multiply thy mercies vpon

on the seuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of religion vnto vs and our posteritie, enlarge the kingdome of grace, and hasten the kingdome of glory, and preserue vs by thy power thereunto, through Iesus Christ our only Sauiour

Amen.

FINIS.

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